ONE HUNDRED STORIES

OF

IMAAM

ABU HANIFAH

Moulana Muhammed

Uwais Saror

Translation edited by

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(May Allaah protect him)

Foreword

It is without doubt that no other Scholar has attained the same proficiency in the science of Fiqh as the founder of the Hanafi School of Thought, Imaam Abu Hanifah He also has the unique honour of benefitting from and adhering to the teachings and narrations of the most proficient amongst the Sahabah in Fiqh, Hadhrat Abdullaah bin Mas'ood , which he then imparted and propagated. His aptitude, intelligence, and perception awarded him a position above all the Fuqahaa, in other words making him such an adherent to 'Afqahus Sahabah' (the most proficient in Fiqh of the Sahabah)[1] that he became 'Afqahul Aimah' (the most proficient in Fiqh of the Scholars), and when one reads the incidents and interesting stories of his life one will feel as if Fiqhi deliberation had become second nature to him.

Imaam Abu Hanifah is the first scholar to lay the foundations for the principles of Fiqh and it was through the principles established by him that the laws of Fiqh were derived, even though it was Imaam Shaafie who compiled and composed its principles.

The name and personality of Imaam Abu Hanifah is not unknown to even the most novice student of Hadeeth and Fiqh and one who dives into the depths of this

[1] This is the title of Hadhrat Abdullaah bin Mas'ood .

esteemed personality's life will attain such pearls which will benefit him at every corner of his life.

This book is a compilation of more than a hundred stories extracted from the life of Imaam Abu Hanifah . They contain deep wisdom and moral lessons, which will open the mind of the reader and inspire his heart. At times one cannot help but smile on seeing his wittiness and light-hearted personality. When one reads about the Taqwa of Imaam Abu Hanifah then it will instil within one the desire for A'amaal and allow one to traverse the ocean of knowledge that emanated from him.

We ask Allaah to accept this humble effort and reward the author, Moulana Naazim Ashraf Sahib (D.B), as well as everyone else who assisted in the compilation of this book. *Aameen*

Muhammed Uwais Saror

Imaam Abu Hanifah Nu'maan bin Thaabit □

Name and Lineage

Imaam Abu Hanifah's name was Nu'maan At-Teemi Al-Kufi and his lineage is as follows;

Nu'maan, who was the son of Thaabit, who was the son of Nu'maan, who was the son of Mirzabaan.

His father and his grandfather, Nu'maan bin Mirzabaan, were amongst the noblemen of Kabul and possessed deep insight and intellect. They embraced Islaam during the Khilaafat of Hadhrat Ali and migrated to Kufah. They had a very close relationship with Hadhrat Ali.

Hadhrat Isma'eel□, the grandson of Imaam Abu Hanifah□ would say, "My name is Isma'eel bin Hammaad bin Nu'maan bin Thaabit bin Nu'maan bin Mirzabaan. We are of Faaris (Persian) descent. Our family were never slaves of anyone. My grandfather, Abu Hanifah□, was born in 80 A.H and **my great-grandfather, Thaabit bin Nu'maan, spent his childhood in the service of Hadhrat Ali. Hadhrat Ali supplicated to Allaah to grant him and his family good and bless them.** We believe that this supplication of Hadhrat Ali was accepted. **Nu'maan bin Mirzabaan presented some sweet-milk to Hadhrat Ali on the day of Noruz (which marks the Persian New Year) and Hadhrat Ali replied, "Everyday is Noruz**

for us." According to one narration this incident took place on the festival of Mohrjaan.[1]

The family of Imaam Abu Hanifah established bonds of friendship with the renowned and respected tribe of Banu Teem and became known as Teemi. Due to the honour and status of the individuals of this tribe they became known as "Masaabeehuth Thulm" (the chandeliers which remove darkness).[2]

Imaam Abu Hanifah was born during the Khilaafat of Abdul Malik bin Marwaan in 80 A.H in eastern Kufah. At that time Kufah had already been in existence for 67 years and many Sahabah and senior Taabi'een were residing there, who had turned Kufah into a hub of knowledge. Spiritual, scholastic, and Deeni discourses were conducted everywhere and it was in this environment of learning that Imaam Abu Hanifah was raised.

He was a cloth merchant by profession and his store was situated close to the Jaamie Masjid in Kufah, in the blessed home of Hadhrat Amr bin Huraith.

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[1]'Akhbaar Abi Hanifah wa Sahibeehi'

[2]'Jamhiratu Ansaabil Arab'

Education and Intelligence

During Hajj, Imaam Abu Hanifah □ met a Sahabi of Rasulullaah □, Hadhrat Abdullaah bin Haarith bin Juz, from whom he heard and narrated a Hadeeth. It is reported in 'Musnad Ahmed':

Imaam Abu Hanifah said, "I was born in 80 A.H and performed Hajj with my father in 96 A.H when I was sixteen years old. When we entered the Masjid-ul-Haram, I saw a discourse being conducted and I asked my father who was the man conducting it. He replied that it was Abdullaah bin Haarith bin Juz, a Sahabi of Rasulullaah □. As soon as I heard this, I went forward and joined the discourse. I heard him say, "I heard Rasulullaah □ say that whoever attains Faqaahat (proficiency in Jurisprudence);Allaah Ta'ala will fulfil his needs and grant him sustenance from where he will perceive not."[1]

Imaam Ibn Qayim □has written in 'A'alaamul Muqi'een' that Fiqh, Deen, and knowledge has spread in the Ummat through the students of Hadhrat Abdullaah bin Mas'ood, Hadhrat Zaid bin Thaabit, Hadhrat Abdullaah bin Umar and Hadhrat Abdullaah bin Abbaas. **The people of Madinah attained their knowledge from the students of Hadhrat Abdullaah bin Umar and Hadhrat Zaid bin Thaabit, the people of Makkah attained their knowledge from the students of Hadhrat Abdullaah bin Abbaas and the people of**

[1]'Musnadul Imaamul A'azam'

Kufah from the students of Hadhrat Abdullaah bin Mas'ood .

Among the students of Hadhrat Abdullaah bin Mas'ood was Alqamah bin Qais Nakhie (passed away 72 A.H), who was born during the lifetime of Rasulullaah . In addition to deriving benefit from Hadhrat Abdullaah bin Mas'ood he also learnt from Hadhrat Umar , Hadhrat Uthmaan , Hadhrat Ali , Hadhrat Sa'ad , Hadhrat Hudhaifah , Hadhrat Abu Dardaa , Hadhrat Abu Moosa Ash'ari , Hadhrat Khaalid bin Waleed , Hadhrat Aisha and others, from whom he narrated.

The Sahabah would refer to Hadhrat Alqamah bin Qais for Fiqhi (Jurisprudic) rulings and he was the true inheritor of the knowledge of Hadhrat Abdullaah bin Mas'ood .

Ibraheem bin Yazeed Nakhie (passed away 96 A.H) then benefitted from Hadhrat Alqamah bin Qais in addition to the other senior Taabi'een of that age. He was the nephew of Hadhrat Alqamah bin Qais and Hadhrat Abu Mathnaa Ribaah has mentioned about both of them;

"If you had seen Alqamah bin Qais then you need not be despondent for not having seen Hadhrat Abdullaah bin Mas'ood ; he also resembled Hadhrat Abdullaah bin Mas'ood to a great extent, and if you had seen Ibraheem Nakhie then you need not be despondent for not having seen Alqamah."[1]

Hammaad bin Sulaimaan Muslim (passed away 120 A.H) then benefitted from Hadhrat Ibraheem Nakhie as

[1]'Tahtheebut Tahtheeb'

well as from Sa'eed bin Musayyab, Saeed bin Jubair, Ikramah, Abdullaah bin Abbaas, Hasan Basri and Sha'bie.

Imaam Abu Hanifah then benefitted from Hadhrat Hammaad, and then propagated the rulings and teachings of Hadhrat Abdullaah bin Mas'ood. Numerous scholars then benefitted and inherited this knowledge from him, of whom the following names are worthy of mention; Qaadhi Abu Yusuf, Muhammed bin Hasan Shaybaani, Zufar bin Hudhail, Hammaad bin Abi Hanifah, Qaadhi Aafiyah bin Yazeed Owdi and Nuh bin Daraaj.

After the advice and counsel of his Ustaad, Imaam Sha'bie, Imaam Abu Hanifah focused all his attention to the Islaamic sciences and while mastering them he found the science of Fiqh to be the most important and vital.

This is what led him to the discourse of Hadhrat Hammaad bin Abi Sulaimaan, who based his rulings upon the teachings and verdicts of Hadhrat Umar, Hadhrat Ali, Hadhrat Abdullaah bin Abbaas, Hadhrat Zaid bin Thaabit and Hadhrat Aisha رضي الله عنها in addition to the teachings of Hadhrat Abdullaah bin Mas'ood.[1]

After the demise of Hadhrat Ibraheem Nakhie it was his student Hadhrat Hammaad bin Sulaimaan who succeeded him and gained common acceptance amongst the masses. However, after his demise people sought out a new successor and their gazes fell on his

[1]'Seerat Aimah Arba'ah'

son, Ismail bin Hammaad □. It was upon the request of Abu Bakr Nahshali, Abu Burdah Utbah, Muhammad bin Jaabir Hanafi, and Abu Hussein Habeeb bin Thaabit that he was appointed as the successor of Hammaad bin Abi Sulaimaan □.

However, despite his expertise in the fields of grammar, Arabic and poetry he was not as proficient in the field of Fiqh. Thus people wished to appoint Abu Bakr Nahshali as Hammaad's successor but he refused the appointment. Abu Burdah Utbah was approached next but he refused as well. Therefore everyone unanimously agreed that Imaam Abu Hanifah will be appointed as his successor and they said,

"Even though this cloth merchant is young, he has an excellent understanding of Fiqh."

Upon the request of his contemporaries, Imaam Abu Hanifah □ accepted this responsibility. The other students of Hammaad bin Abi Sulaimaan □ also joined his discourses and when the other Ulama of Kufah learnt of his appointment, they too attended his lessons, with the likes of Abu Yusuf, Asad bin Amr, Qaasim bin Ma'an, Zufar bin Hudhail, Waleed bin Abbaan, Abu Bakr Hadhali in attendance as well as many other scholars of repute. The Jaamie Masjid of Kufah soon began to attract a huge crowd and even the governors, judges, and nobles of Kufah could be found there.

Imaam Abu Hanifah □ was first in doubt about accepting this appointment as the successor of his Ustaad and Mentor. It was during these days that he saw a strange dream that added to his apprehension. **He saw in a dream that he was uncovering the grave of**

Rasulullaah . Beside himself with worry, he sought its interpretation from Hadhrat Ibn Sireen through a third person, who said,

"This person will make apparent the Ahaadeeth of Rasulullaah ."

It was after this that Imaam Abu Hanifah accepted the position without any further misgivings.

Imaam Abu Hanifah conducted his scholarly discourses and it was attended by a large group of eminent Ulama and consisted of pioneers in every field.

Once Wakeea bin Jarraah said,"How can Abu Hanifah issue an incorrect ruling when experts in *Qiyaas and Ijtihaad* (Shar'ie deliberation) such as Abu Yusuf, Zufar bin Hudhail and Muhammed bin Hasan, *experts in the memorisation and science of Hadeeth* such as Yahya bin Zakariyya bin Abi Zaaidah, Hafs bin Ghayyaath, Habbaan bin Ali and Ma'adhal bin Ali, *experts in diction and grammar* such as Qaasim bin Ma'an bin Abdur Rahmaan and *individuals as pious and abstinent* as Dawood bin Naseer Thaa'i and Fudhail bin Ayyaadh are present? How can such a person, in whose discourse such luminaries are present, commit an error? If it were to happen then they would rectify it."[1]

The actual compilation and categorisation of Fiqh began in the second century after Hijrah and scholars around the globe penned literary works in this regard. **Rabea bin Sabeeh compiled works in Basra, Ma'amar bin**

[1]'Seerat Aimah Arba'ah'

Raashid in Kufah, Abdullaah bin Mubaarak in Khurasaan, Waleed bin Muslim in Syria, Haseem bin Basheer in Waasith and, in the same era, Imaam Abu Hanifah in Kufah. With the assistance of his students, he dictated the work, 'Al-Majma'ul Fiqhi'. His students later narrated these works in their own discourses and it was subsequently attributed to them. Nevertheless there are still a few works that bear his name;

1) Kitaabul Fiqhil Akbar
2) Kitaabur Risaalah ilal Busta
3) Kitaabul Aaalim wal Muta'allim
4) Kitaabur Radd alal Qadariyah[1]

His books were benefitted from even after his demise and continue to be benefitted from by scholars to this present day.

Hadhrat Abdullaah bin Dawood Waasithi said, "Whoever desires to step out of the shadows of ignorance and taste the sweetness of Fiqh should peruse the books of Imaam Abu Hanifah."[2]

Hadhrat Zaaid bin Qudaamah narrates that he found a book of Hadhrat Sufyaan Thouri which he would read through often. When he sought permission to read it, Hadhrat Sufyaan Thouri handed it over to him and he discovered that it was 'Kitaabur Rahn' of Imaam Abu Hanifah .

He asked, "Do you read his books?"

[1]'Al-Fahrist'
[2]'Akhbaar Abi Hanifah wa Ashaabihi'

Hadhrat Sufyaan Thouri replied, "My heart's desire is to attain all of his books and read them all. There is no limit to the depths of his knowledge. We have not done justice to Abu Hanifah."

Sajaadah relates that he and Abu Muslim Mustamilie both went to Yazeed bin Haroon, who was the guest of the Khalifah Mansoor at that time.

Abu Muslim asked him, "O Abu Khaalid! What is your opinion about reading the books of Abu Hanifah?"

He replied, "Read his books if you wish to become a Faqeeh. I have not seen any of the Fuqahaa dislike the opinion of Imaam Abu Hanifah ."[1]

Abdullaah bin Mubaarak relates that he went to visit Imaam Awzaai in Syria and met him in Beirut.

Imaam Awzaai asked him, "Who is this new innovator that has emerged in Kufah and calls himself Abu Hanifah?"

Hadhrat Abdullaah bin Mubaarak says that he did not give him any reply but returned home and began going through the books of Imaam Abu Hanifah . He continued reading them for three days and extracted a few intricate rulings from them.

On the third day he took them to Imaam Awzaai , who asked what book this was. He handed over the book to him and Imaam Awzaai began to read it until he came across a ruling whereHadhrat Abdullaah bin Mubaarak

[1]'Taareekh Baghdad'

had written alongside it: "Nu'maan says". He continued to read through it until Adhaan for Salaah had been given and the Salaah was about to commence. He was the Imaam of Salaah but still he continued reading until finally he put it down and commenced the Salaah. After the Salaah had finished he again picked it up and continued from where he stopped until he had completed the entire book.

He then asked, "O Khurasaani! Who is this Nu'maan?"

Hadhrat Abdullaah bin Mubaarak replied, "This is a Sheikh who I met in Iraq."

Imaam Awzaai said, "He is a great scholar indeed. Go and derive maximum benefit from him."

Hadhrat Abdullaah bin Mubaarak then informed him that this was the very person who was known as Abu Hanifah and whom he had warned him against visiting.

The narration of Khateeb Baghdadi ends here but it is mentioned in 'Uqoodul Jamaan' that Hadhrat Abdullaah bin Mubaarak thereafter related that Imaam Awzaai and Imaam Abu Hanifah later met in Makkah and Imaam Awzaai was discussing the very same Fiqhi laws which I had made note of with Imaam Abu Hanifah and he was explaining them with even greater clarity then what I had written.

Later when I met Imaam Awzaai he admitted that he was impressed by the knowledge and deep insight of Imaam Abu Hanifah . Imaam Awzaai added, “I was greatly mistaken about him. Go and seek knowledge from him."

Imaam Shaafie has said, "The person who has not studied the books of Imaam Abu Hanifah cannot become proficient in Fiqh."

In another narration it is mentioned that Imaam **Shaafie said, "The person who does not read the books of Imaam Abu Hanifah cannot excel in knowledge and Fiqh."**

Imaam Maalik wrote to Khaalid bin Mukhallad Khalwaani seeking the books of Imaam Abu Hanifah and he sent them to Imaam Maalik .

Abdullaah bin Dawood says that once Imaam A'amash intended to perform Hajj and asked, "Is there any person here willing to go to Imaam Abu Hanifah and have the laws Hajj written from him."[1]

Appearance and Character

Imaam Abu Hanifah was a person with a commanding personality and a handsome appearance. He was of average height and brownish complexion. He would wear clothes of a high quality and use the most fragrant

[1]'Seerat Aimah Arba'ah'

perfume. One would smell his perfume before seeing him. He had a sweet voice, and would speak with calm tenor. Those who would see him would describe him in the following manner;

حسن الوجه , حسن الثياب, طيب الريح, حسن المجلس, شديد الكرم,
حسن المواساة لاخوانه

"Good looking, wearing fine clothes, beautiful fragrance, excellent companion, extremely generous and most compassionate."

He wore soft shoes and when he left his home he would straighten its tousles. He would wear leather socks as well and possessed a number of topis (hats). **When conducting his discourse in the Jamie Masjid in Kufah, he would wear a long black topi, which was commonly worn by the traders in Kufah.**

At times he would also wear clothes of wool and sable. On Fridays he would wear a long-shirt (kurta) and trouser. According to one of his students, Abu Muthee'a, its value was approximately four dirhams. He would usually sit on a straw mat in his home.

Nasr bin Muhammed reports, "I once read Fajr Salaah with Imaam Abu Hanifah □ and I had an expensive shawl on me that day. Imaam Abu Hanifah □ was preparing to leave for somewhere and asked to lend my shawl. When he returned it back to me after his journey he said that he had felt ashamed on account of my shawl, whereas I liked it very much and purchased it for five Dinaars. I then saw that Imaam Abu Hanifah □ was wearing a beautiful

and expensive shawl which according to my estimation must have cost thirty Dinaars."[1]

Despite the abundant wealth he possessed, Imaam Abu Hanifah was never wasteful and **his monthly spending did not exceed two dirhams.** We learn from narration that towards the latter part of his life he stopped trading and his son, Hammaad , saw to his expenses.

Faidh bin Muhammed Riqqi reports that he once met Imaam Abu Hanifah in Baghdad and he asked Imaam Abu Hanifah if he had any needs as he was on his way to Kufah. Imaam Abu Hanifah said to him, "Go to my son Hammaad and pass on my message that my monthly expenditure is only two dirhams, sometimes consisting of wheat, sometimes of bread yet he has failed to send that also; tell him to send it soon."[2]

Imaam Abu Hanifah would sometimes recite poetry as well but not as a song but rather as an advice. He once said,

ومن المروة للفتى   ما عاش دارا فاخره

As long as a person lives he seeks a fine house for honour and status

فاشكراذا اوتيتها   واعمل لدار الاخرة

If a person attains such a house then be grateful and make effort for the Aakhirah[3]

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[1]'Seerat Aimah Arba'ah'
[2]ibid
[3]'Seeratul Nu'maan'

On one occasion Ma'aafi Mousuli was conducting his lesson when he said, "Imaam Abu Hanifah possessed ten such qualities that if any other person were to possess them then he would be declared the leader of his time and chief of his tribe. These ten qualities were;

1) Piety
2) Truthfulness
3) Chastity
4) Compassion
5) Love
6) Indifference to that which benefits himself
7) Remaining silent most of the time
8) Frankness
9) Assisting the weak
10) Assisting his enemies (if they be in need)[1]

Imaam Abu Hanifah was an extremely generous and open-hearted person and would spend whatever came to him in the path of Allaah. At times he would spend so liberally that he would have nothing left for his own needs. On one occasion the Hujjaaj had given many pairs of shoes to Imaam Abu Hanifah as a gift but he was later seen purchasing a pair for himself. People enquired what had happened to the gifts they had given and **he replied that he did not have a single one left for himself as he had given them all to his students.**[2]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'
[2]'Akhbaar Abi Hanifah wa Sahibeehi'

Imaam Abu Hanifah surpassed his peers in knowledge and wisdom and was praised by all for his intelligence, prompt replies, and deep understanding. Many of his profound statements have been recorded; a few are as follows;

- ‘Discussing the stories of the Ulama of Deen and sitting in their company is better than Fiqhi discourses as their stories and company inspires one to follow their etiquettes and manners.’

- ‘If any dire necessity arises then do not partake of meals until it is completed as eating weakens the mind.’

- ‘Any person who seeks honour, fortune and status before his time will remain disgraced for the rest of his life.’

- ‘Whoever seeks knowledge for worldly benefit will be deprived of its blessing and neither will it sit firmly in his heart nor will it benefit anyone.’

- ‘Whoever teaches Hadeeth without knowledge of Fiqh is like a trader who sells medicine but has no idea what each medicine is for yet he claims to be a physician. In this way a Muhaddith is in need of a Faqeeh despite his knowledge of Hadeeth.’

- ‘When a women rises from her seat then as long as it is warm do not sit there.’

- ‘If the Ulama of Deen are not the friends of Allaah then who can be a friend of Allaah?’

- ‘From the beginning I abstained from sin fearing it to be a means of disgrace and misfortune and ultimately all my actions conformed to Deen.’

- ‘When Allaah Ta'ala will call me before him on the Day of Qiyaamah then He will not question me about the differences between Hadhrat Ali and Hadhrat Muawiyah but will question me about what I was ordered to do. It is better for me to remain occupied with what I will be questioned about.’

- ‘The greatest act of worship is Imaan and the greatest sin is Kufr.’

Imaam Abu Hanifah would recite this poem often,

عطاء ذى العرش خير من عطائكم

‘The Gift of the Owner of the Arsh is better than yours

وسيبه واسع يرجى و ينتظر

His Deen is wide, which can be hoped for

انتم يكدر ما تعطون منكم

Your boastfulness spoils what you give

والله يعطى بلا منّ و لا كدر

And Allaah gives without boasting about what He has given.’

Imaam Abu Hanifah suffered severely at the hands of the governors during the Khilaafat of the Banu Umayyaah.

The governor of Iraq, Ibn Habeerah instructed him to act as Qaadhi but Imaam Abu Hanifah refused and was severely punished; everyday he was tied to a horse and given ten lashes and in this manner he received one hundred and ten lashes. Still Imaam Abu Hanifah did not give in.

Later during the Khilaafat of the Abbasids he was again asked to act as Qaadhi and when he refused he was imprisoned and then poisoned.

The reason for punishing Imaam Abu Hanifah , either by lashing or poisoning, was not only because of him refusing the appointment of Qaadhi – there was a deeper motive; Imaam Abu Hanifah believed the Khulafaa of the Banu Umayyaah and Abbasids to be unfit for leadership on account of them deviating from the path of guidance and the great atrocities that they perpetrated. Thus to accept the post of Qaadhi would ultimately lead to assisting their reign of oppression. This was the stance adopted by the majority of the chief scholars and they considered it a sin to accept any post of authority under their rule.

As a result of their opposition, the Khulafaa and governors were ever fearful of the threat that they posed and would continually attempt to win them over. They would offer them positions of authority and enormous salaries to try and tempt them to serve under them.

This was the case with Imaam Abu Hanifah □ as well but he supported the Khilaafat of the Alawis instead, **which is why the Abbasid Khalifah, Abu Ja'far Mansoor, had him imprisoned and subsequently poisoned.**

Khateeb Baghdadi has reported from Imaam Zufar bin Hudhail □ that Imaam Abu Hanifah openly voiced his support of Ibraheem bin Abdullaah bin Hasan (), when he rose up against the Abbasids.

Imaam Zufar □ said to him, "It seems as if the only way of them silencing you will be your death."

It was during this time that Khalifah Abu Ja'far Mansoor wrote to his governor in Kufah, Isa bin Moosa, instructing him to send Imaam Abu Hanifah □ to him.

Imaam Abu Hanifah was sent to Baghdad, where he was imprisoned for fifteen days and then poisoned.

Ibraheem bin Abdullaah rose up against the Khalifah after the murder of his brother; Muhammed An-Nafsuz Zakiyyah, in Basra. Abu Ja'far Mansoor instructed his cousin, Isa bin Moosa, who was also the governor of Kufah to end this rebellion. Isa bin Moosa preceded with an army of five thousand men and a battle ensued in Bil Khumraa, near Kufah. Ibraheem bin Abdullaah was killed in this encounter. This took place in 145 A.H. Imaam Abu Hanifah □ was among the supporters and well-wishers of Ibraheem bin Abdullaah.

Allaamah Dhahabi □ has written, "It has been reported that Khalifah Abu Ja'far Mansoor poisoned him because of his support for Ibraheem bin Abdullaah."

When Imaam Abu Hanifah was brought before Khalifah Abu Ja'far Mansoor, he offered him the post of Qaadhi and when Imaam Abu Hanifah turned him down, he was imprisoned. Imaam Abu Hanifah was poisoned after a few days and passed away in 150 A.H. Five government attendants carried his body out of the prison and bathed him.

More than fifty thousand people attended his Janaazah and his Salaatul Janaazah was performed six times (to accommodate the crowds). Imaam Abu Hanifah was buried in eastern Baghdad in the Khaizraan Cemetery.

Qaadhi Hasan bin Amaarah of Baghdad praised Imaam Abu Hanifah in the following words after his body was enshrouded,

"Abu Hanifah ! May Allaah have mercy upon you! You fasted for thirty years, you never slept the night for forty years, and you were the greatest Faqeeh amongst us, the most ardent worshipper, the most abstinent, and the possessor of the most virtue. You passed away upon the Sunnat and upon piety. Your departure has left people in grief and the prestige of the Ulama has gone."

Due to the enormous crowd at his funeral, the Salaatul Janaazah had to be performed six times and his son, Hammaad, performed it the sixth and final time.

Once Qaadhi Hasan bin Amaarah stood over his grave and said,

"May Allaah have mercy upon you! You were the successor of the pious predecessors. You have left behind such students who may succeed you in knowledge but in Taqwa and piety they cannot reach you, except with the assistance of Allaah."

After the demise of Imaam Abu Hanifah , Hadhrat Abdullaah bin Mubaarak came to Baghdad and while standing over his grave he said,

"Abu Hanifah ! May Allaah have mercy upon you! Ibraheem Nakhie had someone capable of succeeding him after his demise, Hammaad bin Abi Sulaimaan had someone capable of succeeding him after his demise but after you there is none on this earth who is capable of succeeding you."

As Hadhrat Abdullaah bin Mubaarak said this he wept profusely.[1]

From Imaam Abu Hanifah's children, only Hammaad is known. He was named after Imaam Abu Hanifah's Sheikh and Mentor, Hammaad bin Abi Sulaimaan .

Hammaad bin Abi Hanifah inherited the knowledge, Taqwa and piety of his father. He was proficient in Hadeeth and Fiqh as well. His son Ismail bin Hammaad was appointed Qaadhi of Basra during the reign of Khalifah Ma'moon. Besides Ismail, Hammaad had three other sons; Abu Hibbaan, Uthmaan and Umar.[2]

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[1] 'Seerat Aimah Arba'ah'

[2] 'Seerat Aimah Arba'ah'

One Hundred Stories of Imaam Abu Hanifah

1st Story

Concern and Worry for Deen

In the beginning of Imaam Abu Hanifah's Islaamic education the majority of his attention was focused

towards the study of language and grammar but the desire for research and investigation within him did not allow him to tread this path for very long and he slowly began to discard pursuing such disciplines. It was then that an incident occurred that diverted all his attention towards the Islaamic sciences.

Imaam Abu Hanifah says,"One day I passed the teaching hall of Imaam Sha'bie and he called out to me.

I went to him and he asked me, "Who do you go to?"

I replied that I was on my way to visit a certain person.

He then explained, "This is not what I am asking you; I am asking which of the Ulama's discourses do you attend?"

I informed him that I rarely go to any of the Ulama and he replied, "Do not do this! I see great concern and worry for Deen within you. Learn the sciences of Deen and sit in the gatherings of the Ulama."

This advice of Imaam Sha'bie sat firmly in my heart and from that moment on I stopped frequenting the market-place and devoted all my time to the acquisition of knowledge. Allaah Ta'ala benefitted me tremendously through the advice of Imaam Sha'bie ."[1]

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[1]'Uqoodul Jamaan', 'Seerat Aimah Arba'ah'

2nd Story

Eighteen Years in the Service of one Teacher

Imaam Abu Hanifah mentions regarding his mentor, Hammaad bin Abi Sulaimaan ,

"When I decided to part company with Hadhrat Hammaad bin Abi Sulaimaan , I just happened to go to

Basra. The people there asked me various laws and rulings and I was unable to provide them with an adequate reply. **I then decided that I will never leave the company of Hammaad bin Abi Sulaimaan as long as he lives. I then remained in his service for eighteen years."**

Imaam Hammaad bin Abi Sulaimaan passed away in 120 A.H and Imaam Abu Hanifah remained in his company until his demise, which amounts to eighteen years. According to this report it would mean that Imaam Abu Hanifah went into the company of his Sheikh in 102 A.H, when he was twenty-two years old. Before this he defended Islaam in aspects of Aqaaid.

When Imaam Abu Hanifah first went to Hadhrat Hammaad bin Abi Sulaimaan, the latter asked him why he had come.

With utmost respect Imaam Abu Hanifah said that he had come to learn the science of Fiqh.

Hadhrat Hammaad instructed him to learn three laws each day but not more.

Imaam Abu Hanifah obeyed his instruction and attained such proficiency and aptitude in Fiqh that his expertise was soon acknowledged throughout the world and his name was soon recognised as a reliable source of Islaamic learning.[1]

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[1]'Akhbaar Abi Hanifah wa Sahibeehi'

3rd Story

Passing a Ruling

On one occasion Imaam Abu Yusuf and Imaam Zufar were sitting on the right and left of Imaam Abu Hanifah, debating a certain ruling with each other and refuting the proofs of the other.

Just then the Adhaan for Zuhr Salaah went and Imaam Abu Hanifah □ said to Imaam Zufar □,"Stop regarding yourself to be superior to the position of Abu Yusuf."

After saying this, Imaam Abu Hanifah □ passed ruling in favour of the opinion of Imaam Abu Yusuf □.[1]

4th Story

Imaam Abu Hanifah □ once went to Makkah and such a huge amount of people arrived to meet him that there remained no space for any other person to be seated. Scholars of Hadeeth and Fiqh were both present and they possessed such enthuasiasm that they were virtually falling over each other.

[1]'Taareekh Baghdad'

After some time had passed Imaam Abu Hanifah grew tired and said, "If only someone would inform our host to attend to this crowd."

Abu Aasim Nabeel was present and offered to inform the host but first wished to enquire about a few rulings.

Imaam Abu Hanifah called him closer and answered all his questions, in which he completely forgot about the host. After Abu Aasim finished with his questions another student stepped forward and again another session of questions and answers began.

After some time had passed Imaam Abu Hanifah remembered his instruction to inform the host and asked what had happened to the person who had volunteered to do so.

Abu Aasim raised his hand and informed Imaam Abu Hanifah that he was present.

Imaam Abu Hanifah enquired why he had not gone to inform the host of his request.

Abu Aasim replied, "I did not say I will go immediately but will do so when I find the opportunity."

Imaam Abu Hanifah replied, "Such interpretation does not apply to general conversation, the commonly understood meaning will only considered."

In a way this was also a Fiqhi principle that Imaam Abu Hanifah taught to him with regard to general conversation.[1]

5th Story

Love for Rasulullaah

On one occasion a customer came to the store of Imaam Abu Hanifah and wished to purchase some material.

Imaam Abu Hanifah instructed his attendant to show the cloth to the customer.

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[1] 'Seerat Nu'maan'

The attendant rolled out the cloth and placing his hand on it said in praise of the cloth, "Peace, and salutations upon Muhammad."

When Imaam Abu Hanifah heard this he became angry and said, "Do you praise my cloth with the recitation of Durood? **Due to the disrespect (to Rasulullaah) by this statement, I will not trade today and close my store."**

This is exactly what he did.[1]

6th Story

This is that very Abu Hanifah

Imaam Abu Yusuf relates that he was once walking with Imaam Abu Hanifah when the children playing in the street began chanting when seeing him, **"This is that very Abu Hanifah who does not sleep at night."**

Imaam Abu Hanifah turned to Imaam Abu Yusuf and said, "Abu Yusuf! Do you hear what these children are saying? **I now make it incumbent upon myself that I will not sleep in the night for Allaah's pleasure."**

[1]'Seerat Aimah Arba'ah', 'Uqoodul Jamaan'

Imaam Abu Hanifah fulfilled this vow and would spend the entire night engaged in the worship of Allaah.

Abdul Majeed bin Abur Ruwaad reports that he had never seen any person perform more Tawaaf, Salaah and issue more Rulings during the days of Hajj than Imaam Abu Hanifah .

He would spend the entire day and night engaged in worship and find the time to teach as well.

He saw Imaam Abu Hanifah for ten consecutive days remaining engaged in Tawaaf, Salaah, and teaching, neither sleeping at night nor resting during the day.

Abdullaah in Labeed Akhlansi narrates that when the month of Ramadaan would arrive then Imaam Abu Hanifah would occupy himself with the Tafseer of the Quraan and during the last ten nights of Ramadaan it was impossible to even talk to him.[1]

[1]'Akhbaar Abi Hanifah wa Sahibeehi'

7th Story

His Love for his Mother

The governor of Kufah, Yazeed bin Umar bin Habeerah Fazaari, instructed Imaam Abu Hanifah to act as Qaadhi but he refused.

Ibn Habeerah then punished Imaam Abu Hanifah for his refusal by ordering him to be lashed. **Imaam Abu Hanifah was given one hundred and ten lashes.**

Imaam Abu Hanifah would say, "I was not pained by this punishment as I was pained by the grief and agony that my mother had to endure in witnessing this.

She would say to me after this, "O Nu'maan! Abandon that knowledge that caused you to see such an awful day."

I replied to her, "If I wished to seek wealth with this knowledge then I could have sought a vast amount but I

sought this knowledge only for the pleasure of Allaah and my own salvation. Now I do not care what the world will do to me."[1]

8th Story

In the Eyes of Imaam Maalik

Imaam Maalik showed the utmost respect for Imaam Abu Hanifah.

Hadhrat Abdullaah bin Mubaarak narrates that he was sitting in the company of Imaam Maalik when an elderly person came to him, whom Imaam Maalik showed great humility to and seated him alongside him.

After the elderly person left, **Imaam Maalik said, "Do you know who that was? That was Abu Hanifah Iraqi; if he wished to prove this pillar to be made of gold he would be able to do so."**

After a little while another elderly person came and Imaam Maalik showed respect to him also but not in the same manner as he had for Imaam Abu Hanifa and after he left people said that it was Sufyaan Thouri.[2]

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[1]ibid

[2]'Seeratun Nu'maan'

9th Story

The Composure of Imaam Abu Hanifah□)

Abdur Razaaq San'aani □ narrates that he had never seen anyone as forbearing as Imaam Abu Hanifah □.

He relates that they were sitting with Imaam Abu Hanifah□ in Masjid Khaif (Mina), when a Haaji from Basra asked Imaam Abu Hanifah □ for a ruling.

When Imaam Abu Hanifah □ replied, the Haaji retorted that Hadhrat Hasan Basri □ had a different opinion.

Imaam Abu Hanifah replied □ that Hadhrat Hasan Basri□ had erred in this regard.

When Imaam Abu Hanifah □ said this, another person present in the crowd stood and began to rebuke Imaam Abu Hanifah in a most vulgar manner for having said that Hadhrat Hasan Basri □ had erred.

When people saw the rude behaviour of this man, they rose to hit him but Imaam Abu Hanifah □ stopped them and said, "Hasan Basri □ has erred in his ruling as Hadhrat Abdullaah bin Mas'ood has narrated an

authentic Hadeeth from Rasulullaah which corroborates my view."[1]

[1]'Seerat Aimah Arba'ah', 'Uqoodul Jamaan'

10th Story

An Example of Forbearance and Tolerance

Once, while Imaam Abu Hanifah □ was conducting his lessons in the Jaamie Masjid of Kufah, a person stood in the corner of the Masjid speaking ill of him.

Imaam Abu Hanifah □ could hear every word he said but continued teaching and gave him no reply. He even forbade his students from saying anything to him.

After the lesson, Imaam Abu Hanifah □ left the Masjid to return home and the person followed Imaam Abu Hanifah□, still cursing him.

When Imaam Abu Hanifah □ reached his home, he said to him, **"This is my home, if you are not finished yet then do so. You have nothing to fear."**

The man then felt ashamed at his own behaviour and left.[1]

In another narration it is mentioned that the man entered his house and continued swearing Imaam Abu Hanifah □ and no one gave him any reply.[2]

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[1]'Seerat Aimah Arba'ah'
[2]ibid

11th Story

Knowledge of the Fuqahaa

Imaam A'amash was Imaam Abu Hanifah's Sheikh in Hadeeth.

On one occasion Imaam Abu Hanifah went to see him and Imaam A'amash asked him various questions, which he answered.

Imaam A'amash asked him to substantiate each answer and Imaam Abu Hanifah replied, "It is from the Ahaadeeth that I have heard from you that I have extracted these rulings."

After hearing each of his justifications Imaam A'amash remarked,

"O group of the Fuqahaa! You are the physicians and we are the pharmacists."[1]

[1] ibid

12th Story

The Expansion of the Masjid Haraam

During Hajj, Khalifah Abu Ja'far Mansoor saw the congestion within the Masjid-ul-Haram and decided to expand it. He offered to purchase the houses of those residing next to the Masjid at a substantial price but they did not accept his offer, as they did not want to leave the proximity of the Masjid-ul-Haram. The Khalifah was extremely worried, as he could not forcefully seize their property from them.

Imaam Abu Hanifah also performed Hajj that year but his presence had gone by unnoticed, as he was still not well known as a Faqeeh and Mufti at that time.

When Imaam Abu Hanifah learnt of this dilemma, he went before the Khalifah and said to him, "The solution to your problem is quite simple; call each of the owners of these houses and ask them whether the Ka'abah had descended into their midst or whether they had settled around the Ka'abah.

If they say that the Ka'abah had descended into their midst then they have spoken a lie and if they say that they settled around the Ka'abah then tell them that the number of people visiting the Ka'abah has increased and its courtyard has become cramped for its guests and the

Ka'abah is more deserving of the land before it, so they should therefore vacate this land for the Ka'abah."

Abu Ja'far Mansoor acted upon the advice of Imaam Abu Hanifah and did exactly as he was instructed. The Haashimis who resided around the Ka'abah all admitted that they had settled around the Ka'abah and readily sold their property for the expansion of the Haram.[1]

[1]'Seerat Aimah Arba'ah', 'Ahsanut Tafaseer fi Ma'arifatil Aqaleem'

13th Story

A Faqeeh can never be a Faqeer

Hadhrat Hasan bin Ziyaad is amongst the esteemed students of Imaam Abu Hanifah .

When he began attending the lessons of Imaam Abu Hanifah , his father voiced his fears to Imaam Abu Hanifah , "I have many daughters and only one son, besides Hasan there is none to assist me, therefore I am extremely worried."

Imaam Abu Hanifah called Hadhrat Hasan bin Ziyaad before him and said, "Your father has complained to me but you are to still remain with me as **I have never seen a Faqeeh become a Faqeer (poor)."**

At the same time Imaam Abu Hanifah stipulated a monthly allowance for Hadhrat Hasan bin Ziyaad , which he continued providing for him until the completion of his studies.[1]

[1]'Seerat Aimah Arba'ah', 'Akhbaar Abi Hanifah'

14th Story

Light of the Eyes

Imaam Abu Yusuf □ narrates that it was raining one day while they were sitting in the lesson of Imaam Abu Hanifah □. Among those present was Dawood Thai □, Qaasim bin Ma'an □, Aafiyah bin Yazeed □, Wakeea bin Jarraah □, Maalik bin Maghool □ and Zufar bin Hudhail□.

Imaam Abu Hanifah □ turned to them and said,

"You people are the contentment of my heart and the light of my eyes.

I trained you to be so proficient in Fiqh that people will follow you. Each one of you has the ability to act as Qaadhi.

I ask you, for the sake of Allaah, to safeguard your knowledge from the disgrace of recompense and remuneration, and not to use it as a means of earning a livelihood.

If any of you are tested by being appointed as Qaadhi and you find some fault or shortcoming within you, which the common people are unaware of, then it is not permissible for you to take that position.

If you are forced to take that position then do not sever your relation with the common people. Perform the five daily Salaah with Jamaat in the local Masjid alongside the common Muslims and keep yourself informed of their Deeni requirements.

If you happen to fall ill and are unable to attend court then do not take payment for the day that you missed.

The one who is unjust in issuing verdicts, his verdict is not permissible and not accepted."[1]

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[1] 'Seerat Aimah Arba'ah', 'Taareekh Baghdad'

15th Story

The Effects of Allaah's Favour

It was the noble habit of Imaam Abu Hanifah that if he saw any of his students depressed during lessons, he would ask him to remain behind after lessons and when everyone had left, he would try and assist him.

One day he saw one of his students wearing old tattered clothing and in accordance with his habit asked him to remain behind after lessons.

Once everyone had left, he told him to lift the prayer mat, take the money beneath it, and purchase some better clothing.

The student replied, "I am a wealthy person and live a life of luxury; I have no need for this."

Imaam Abu Hanifah replied, "Have you not heard the Hadeeth,

"Allaah loves to see the effects of his bounties upon his servants."

('Mustadrak Haakim')

"If you are wealthy then make your appearance better so that your friends are not saddened when seeing your deplorable condition."[1]

[1]'Seerat Aimah Arba'ah, 'Manaaqib Abi Hanifah wa Sahibeehi'

16th Story

Abstinence and Piety

Just as Imaam Abu Hanifah was an Imaam of Fiqh so too was he an Imaam in the field of Tasawwuf.

He spent his days fasting and his nights conversing and worshipping his Rabb. Hereunder we will mention a few of his practices;

Allaamah Dhahabi reports, "It has been reported with Tawaatur (in such abundance that it is impossible to deny) that Imaam Abu Hanifah would stand the entire night in Tahajjud Salaah. It was for this reason that people would call him 'وَتَدْ'- Watad (peg, because of him standing firmly as a peg for such a lengthy period of time).**He spent thirty years of his life staying awake at night engaged in worship and would complete the entire Qur'aan in one Rakaat of Salaah. He performed his Fajr Salaah with his Wudhu of Isha for forty years.** He would recite the Quraan the entire night and would weep so much that onlookers would pity him. **In the area of his house in which he passed away he had completed the Quraan seven thousand times there."**

Once a person spoke ill of Imaam Abu Hanifah before Hadhrat Abdullaah bin Mubaarak who said to

him, "How pitiful are you! You backbite about such a man who performed his five daily Salaah with one Wudhu for forty-five years. He would complete the entire Qur'aan in one Rakaat of Salaah and it is from him I have learnt whatever I know of Fiqh."

Imaam Abu Yusuf □ narrates that Imaam Abu Hanifah □ was such an ardent worshipper of Allaah that he would complete the recitation of the entire Qur'aan every day and night, and **in the month of Ramadaan he would complete the Quraan sixty-two times.**

He was extremely generous and exceptionally patient when teaching. He would endure whatever was said to him and rarely ever got angry.

"I witnessed for twenty years that he performed Wudhu in the morning and with the same Wudhu would perform Fajr Salaah the next morning. When we asked the person who attended to him before us, we discovered that this had been his practice for forty years."

Yazeed bin Laith reports, "On one occasion the Imaam of the Masjid performed Isha Salaah, in which he recited Surah Zilzaal. After the Salaah I saw Imaam Abu Hanifah□ sitting in deep thought, heaving a huge sigh. I left the Masjid as I did not wish to disturb his chain of thought and left the lamp burning. There was still a little oil left in the lamp.

At Fajr time I returned to the Masjid and found the lamp still burning and Imaam Abu Hanifah □ holding his beard and saying,

"O that Being who will reward one for even the smallest amount of good and punish one for the smallest amount of sin! Save Nu'maan from the fire, do not even take him close to the fire and enter him into Your abundant mercy."

When I entered the Masjid, Imaam Abu Hanifah asked if I wished to take the lamp.

I informed him that I had already given the Fajr Adhaan.

He instructed me not to inform anyone of what I had heard.

He then performed two Rakaats Sunnat of Fajr and then remained seated until the Iqaamah was given for Fajr Salaah. He then performed Fajr Salaah with the same Wudhu that he had made for Isha Salaah."

Abul Ahwas related that Imaam Abu Hanifah was so consistent and punctual with his acts of devotion that if a person were to inform him that he was going to pass away in three days there would be no change in his program (on account of all his time already being spent in Ibaadat).[1]

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[1]'Al-Khairul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

17th Story

Imaam Muhammed in the Service of Imaam Abu Hanifah)

During the life of Imaam Muhammad Kufah was a centre of Islaamic learning with Specialists in the fields of Hadeeth, Fiqh, and Arabic grammar all residing there.

The Sahabah migrating there and Hadhrat Ali making it the Capital of the Khilaafat only added to its lustre. After learning to recite the Qur'aan and memorising a portion of it, Imaam Muhammad began attending the scholarly discourses being conducted by the Ulama.

When he reached the age of fourteen, he went to Imaam Abu Hanifah and asked, "What is your opinion about that young boy who reaches puberty after having performed his Isha Salaah; should he repeat his Salaah?"

Imaam Abu Hanifah informed him that such a boy should repeat his Isha Salaah.

Imaam Muhammad then repeated his Isha Salaah in a corner of the Masjid.

When Imaam Abu Hanifah saw the dedication of Imaam Muhammad he said, "If Allaah wishes then this youngster will most certainly attain success."

Soon thereafter Allaah Ta'ala placed an attraction for Fiqh in his heart and he began attending the discourses of Imaam Abu Hanifah .

Imaam Abu Hanifah first instructed him to complete the memorisation of the Qur’aan and then begin attending lessons.

Imaam Muhammad returned after seven days and informed Imaam Abu Hanifah that he had completed the memorisation of the Quraan.

He then asked Imaam Abu Hanifah a question and Imaam Abu Hanifah asked, "Did you hear someone else asking this question, or is it your own?"

Imaam Muhammad replied that it was his own.

Imaam Abu Hanifah remarked, "This is a question of an adult; you should begin attending lessons regularly."

Thereafter Imaam Muhammad attended the lessons of Imaam Abu Hanifah regularly for four years, wherein he recorded all the laws and rulings that were discussed, which he later compiled in book form.[1]

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[1]'Bulooghul Amaani'

18th Story

Repentance of an Enemy of Hadhrat Uthmaan

A person in Kufah would call Hadhrat Uthmaan bin Affaan a Jew (Allaah forbid).

Imaam Abu Hanifah went to him and said, "I come as a messenger with the proposal for the hand of your daughter; the boy is pious, wealthy, a Hafiz, generous, possesses a great amount of Taqwa and is regular in the performance of Salaah and Fasting."

When the person heard this he replied, "I would have been pleased with an even lesser person than this, most definitely we accept this proposal."

Imaam Abu Hanifah then added, "There is one thing however... the boy is a Jew."

As soon as he heard this he became very angry and said, "How can you bring a proposal of a Jew for my daughter?"

Imaam Abu Hanifah replied, "According to your rationale, Rasulullaah married two of his daughters to a Jew."

As soon as he heard this, Allaah Ta'ala guided his heart and he repented immediately and vowed never to make such an accusation ever again.[1]

[1]'Seerat Aimah Arba'ah', 'Taareekh Baghdad'

19th Story

Sin deprives one of Knowledge)

Whenever Imaam Abu Hanifah was in doubt with regards to a ruling and could not come to a conclusion regarding it, he would say to his students, **"It is because of some sin that I have committed (that I am unable to solve this)."**

He would then begin making 'Istighfaar' (seeking forgiveness and repenting) and majority of the time would make Wudhu and perform two Rakaats of Salaatul Taubah, after which he would come to a conclusion.

He would say that this was a form of glad-tidings that his repentance was accepted and therefore the problem was solved.

This practice of Imaam Abu Hanifah reached the ears of a famous saint of Allaah, Hadhrat Fudhail bin Ayyaadh , who began to weep and said, "May Allaah Ta'ala have mercy upon Abu Hanifah ! It is because he has so few sins that he is able to perceive his own shortcomings whereas others are incapable of this on account of them being drowned in sin.[1]

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[1] 'Malfoozaat Imaam Abi Hanifah'

20th Story

Discourses of Fiqh in the Masjid

Hadhrat Sufyaan bin Uyaynah □ reports that he once passed the Masjid in which Imaam Abu Hanifah □ conducted his lessons and he saw that his students were debating with each other in a loud voice around him.

Hadhrat Sufyaan □ said, "Why do you not stop them from making a noise in the Masjid?"

Imaam Abu Hanifah □ replied, "Leave them as they are, in this way they will gain understanding of Deen and the principles of Fiqh."

It was the practice of Imaam Abu Hanifa □ that he would ponder over intricate laws for years and would not put it before his students until he had complete understanding and insight into it.[1]

[1] 'Seerat Aimah Arba'ah', 'Al-Faqeeh wal Muanqih'

21st Story

A Divinely Inspired Statement

Imaam Abu Hanifah was once going somewhere when he accidently trampled upon the toes of a young boy without realising.

The boy said, "O Sheikh! Do you not fear the retaliation of the Day of Qiyaamah?"

Imaam Abu Hanifah fell unconscious on hearing the statement of this boy.

When he regained consciousness, people asked him why he had fainted and he replied, "I feared that perhaps the statement of this boy had been divinely inspired by Allaah."[1]

[1] 'Malfoozaat Imaam Abi Hanifah'

22nd Story

The Gheebat made by the Ulama Lingers on

On one occasion an opponent of Imaam Abu Hanifah called Imaam Abu Hanifah an innovator and renegade while debating with him.

Imaam Abu Hanifah replied, "May Allaah forgive you, Allaah Ta'ala knows that you are wrong. After recognising Allaah, I do not bother about anyone else. I seek His forgiveness and fear His punishment."

The man then asked Imaam Abu Hanifah for forgiveness and he replied, "Whatever any ignorant person says about me, I have forgiven but when an Aalim says similar things then it is more complicated because the **Gheebat made by the Ulama lingers on later as well."**[1]

[1] 'Malfoozaat Imaam Abu Hanifah'

23rd Story

Who is Better?)

Imaam Abu Hanifah □ was once asked, "Who is better, Hadhrat Alqamah □ or Imaam Aswad □?"

He replied, "I take an oath by Allaah! I do not think myself worthy of even mentioning their names except to supplicate for them or seek forgiveness for them, so how can I judge between them?"[1]

[1]ibid

24th Story

The Beneficial Quality for attaining Insight

Once a person asked Imaam Abu Hanifah what was the most beneficial quality for attaining insight in Deen and he replied, **"Acquire peace of mind."**

The person asked how does one acquire peace of mind and Imaam Abu Hanifah replied, **"Reduce your requirements and discard that which you do not need."**

The person asked, "And how does one lessen that?" I

maam Abu Hanifah replied, **"Take less of that which you are most in need of."**[1]

[1]ibid

25th Story

Virtuous Talks

Once after Fajr Salaah a person asked Imaam Abu Hanifah a question pertaining to Deen and he answered him.

Another person then asked, "O Sheikh! Have we not been prohibited from futile talks during this time except for that which is beneficial?"

Imaam Abu Hanifah replied, "What can be more beneficial than informing a person about what is Halaal and what is Haraam? I seek Allaah's protection from being disobedient to Him and May Allaah Ta'ala protect others from it as well."[1]

[1]'Malfoozaat Imaam Abu Hanifah'

26th Story

Differences among the Predecessors and the Correct Stance)

A person asked Imaam Abu Hanifah about the differences between Hadhrat Ali and Hadhrat Muawiyah as well as those who were killed in the Battle of Siffeen and he replied,

"When Allaah Ta'ala will call me before him on the Day of Qiyaamah then He will not question me about the differences between Hadhrat Ali and Hadhrat Muawiyah but will question me about what I was ordered to do. Therefore I prefer to occupy myself with what I will be questioned about."[1]

[1]ibid

27th Story

Abstaining from Futile Activities

Fudhail bin Wakeen states, "Imaam Abu Hanifah was an awe-inspiring personality, who would only speak when replying to someone and abstained from futile talks nor listened to it.

On one occasion a person said to him, ‘Fear Allaah!’

This caused him to begin to tremble and bowing his head he said, ‘O my brother! May Allaah Ta'ala grant you a most gracious reward. Many people are most in need of sincere advice, when their chests are brimming with knowledge and they have become overconfident, so that they act only to please Allaah. I know that Allaah Ta'ala will most certainly question me and without a doubt I am hopeful for salvation.’”

It was the practice of Imaam Abu Hanifah that whenever any visitors came to see him and began discussing trivial matters, he would say,"May Allaah Ta'ala save people from saying those things that do not please Allaah. Whoever will say anything bad about me, May Allaah forgive him, and whoever says anything good, May Allaahhave mercy upon him. Seek understanding of Deen. Drive people to occupy themselves in their occupations, which they have

selected for themselves. If you are adamant upon destroying the honour of people then Allaah Ta'ala will disgrace you and make you dependent upon people."

On one occasion Hadhrat Abdullaah bin Mubaarak said to Hadhrat Sufyaan Thouri , "Imaam Abu Hanifah remains so distant from Gheebat (backbiting) that I have never even seen him speak ill of his enemy."

Hadhrat Sufyaan Thouri replied, "He is intelligent; he does wish to pollute his good deeds with such a thing that will destroy it."

Dhameerah says, "There is no difference in opinion that Imaam Abu Hanifah had complete control of his tongue such that he never spoke ill of anyone.

On one occasion a person asked him, ‘People speak ill of you but you do not speak ill of anyone?’

Imaam Abu Hanifah replied, ‘This is a bounty of Allaah, which He gives to whomever He desires.’"[1]

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[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

28th Story

Taking on the Expenses of his Students)

When disusing his days as a student **Imaam Abu Yusuf**□ would say, "We were in great financial difficulty while I was studying under Imaam Abu Hanifah □.

One day my father arrived and took me out of class saying, 'Imaam Abu Hanifah □ is a wealthy man but you are poor. Do not think yourself to be his equal.'

Thereafter I stopped attending class. A few days went by and Imaam Abu Hanifah □ noticed my absence and enquired what had happened to me. A few more days passed and I went to him.

He asked me the reason for my absence and I informed him of our financial woes.

He then ordered me to wait until after the lesson and once everyone had left he gave me a bag and said, 'Use this to see to your needs and continue attending class. Inform me once it finishes.'

There was a hundred dirhams in the bag. A few days later, without me saying anything to him, he gave me another bag with coins and he continued providing for me and I was able to study with no worry.

I spent seventeen years in the service of Imaam Abu Hanifah and besides the day of Eid never missed a day of class."[1]

[1]'Seerat Aimah Arba'ah', 'Akhbaar Abi Hanifah'

29th Story

The Generosity of Imaam Abu Hanifah)

Hafiz Ibn Hajar Makki has written in his famous biography of Imaam Abu Hanifah , 'Al-Khairul Hisaan fi Manaaqibil Imaam Abu Hanifah An-Nu'maan',

"Imaam Abu Hanifah was the most generous and benevolent of all people. He showed the utmost kindness to his contemporaries and peers. He would see to the marriage expenses of the poor and see to their other needs as well. He would send gifts to people according to their status.

He once saw one of his students wearing tattered clothing and asked him to remain behind after class. Once all had left he instructed him to take all that was beneath the prayer mat. When his student lifted the prayer mat, he found ten thousand Dirhams hidden beneath it."

30th Story

Imaam Abu Hanifah's Honour for the Qur'aan

When Hammaad bin Abi Hanifah completed the memorisation of Surah Faatihah, **Imaam Abu Hanifah gave his teacher five hundred dirhams as a gift (in one narration it is mentioned that he gave him one thousand dirhams)**.

When his teacher saw the gift he said, "I did not do anything worthy of such a generous gift."

Imaam Abu Hanifah said to him,"Do not regard all that you have taught my son as insignificant. I take an oath by Allaah if I had more in my possession then I would have given it all to you in honour of the Qur'aan."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

31st Story

The Trade of Imaam Abu Hanifah

Imaam Abu Hanifah was a trader and would send his goods to Baghdad to be sold. He would then make a profit that saw to his needs for the entire year.

Whatever exceeded his expenditure he would give to his teachers, the Muhadditheen, and his students with the instruction: "Use this to fulfil your needs and praise Allaah for the gift as I have done nothing. This is the bounty of Allaah, which Allaah Ta'ala has given to you through my hand."

Wakeea reports that Imaam Abu Hanifah would say, "For the past forty years, whenever I came into possession of wealth exceeding four thousand dirhams, I gave the excess away in charity and only kept four thousand dirhams for myself because Hadhrat Ali has said, 'Four thousand dirhams or a little less is sufficient to live off.' Had I not feared that I might require the four thousand for trade, I would have given that away in charity as well."

Sufyaan bin Uyaynah relates, "Imaam Abu Hanifah would give abundant Sadaqah and would spend a portion in the path of Allaah of whatever came into his possession.

He would send many gifts to me, such that on one occasion I was astonished at the amount he had given me and mentioned this to one of his students, who replied, 'If only you had seen the gift he had sent to Hadhrat Sa'eed bin Aroobah .'

It was his habit to spend generously on the Muhadditheen."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

32nd Story

Searching for the Buried Item

A person once came to Imaam Abu Hanifah for help; he had buried something in his house but had forgotten where.

Imaam Abu Hanifah said to him, "If you do not know where it is, how am I to know?"

Nevertheless, Imaam Abu Hanifah took his students along to the man's house.

He asked the man which was his special room where he would keep his valuable possessions and the man directed him to the bedroom.

Imaam Abu Hanifah called his students in and asked them, "If you were to bury something in this bedroom where would you bury it?"

Five students pointed to various places. Imaam Abu Hanifah told them to dig in those places and on the third try they found what the man was looking for."[1]

[1]'Seerat Aimah Arba'ah', 'Akhbaar Abi Hanifah'

33rd Story

Imaam Abu Yusuf □ under the Care of Imaam Abu Hanifah□

Imaam Abu Yusuf □ was the esteemed and dedicate student of Imaam Abu Hanifah □. He attained the rank of being the second greatest Imaam of the Hanafi school of thought. He gained a great portion of his knowledge and understanding from Imaam Abu Hanifah □.

He described the practice of Imaam Abu Hanifah □ in a few concise and comprehensive words. Hafiz Ibn Hajar Makki □ reports this in his biography, 'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan',

"If a person expressed his gratitude to Imaam Abu Hanifah □ when he gave him a gift, Imaam Abu Hanifah□ would become upset and would say, ‘Express your gratitude to Allaah. It is a gift given by Him through me.’

He saw to my needs and the needs of my family for twenty years and when I said to him that I have never seen anyone as generous as him, he replied, ‘What would you have said if you had seen my teacher, Hammaad bin Abi Sulaimaan□ ?’

No one possessed more virtuous qualities than him. People would say that Allaah Ta'ala beautified Imaam Abu Hanifah □ with the qualities of knowledge, practice,

generosity, and good character directly from the Qur'aan."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

34th Story

A Debt of Ten Thousand Dirhams

Once Imaam Abu Hanifah was walking down the street, when another person saw him and hid away, taking another path.

Imaam Abu Hanifah saw him and called him.

When he arrived Imaam Abu Hanifah said, "Why are you walking on another path?"

He replied, "I owe you ten thousand Dirhams, which I have not paid for a long time now; I am in difficulty and feel ashamed to face you."

Imaam Abu Hanifah was moved by his plight and said, "Allaah is pure! If this is the reason why you have avoided me then I have forgiven the entire debt and I make you witness of it. **So do do not hide from me and forgive me for the fear that I have instilled in you."**[1]

[1] ibid

35th Story

Assisting the Scholars of Deen

On one occasion Ibraheem bin Utbah was imprisoned because of a debt of more than four thousand Dirhams.

His brothers sought to raise the money and asked various people for assistance.

When they arrived at Imaam Abu Hanifah , he instructed them to return whatever they had taken from others and he paid the entire debt on his behalf.[1]

[1]ibid

36th Story

Respect for the Hadeeth of Rasulullaah

On one occasion when Imaam Abu Hanifah was conducting his lessons in the Jamie Masjid of Kufah and a huge crowd was present, a snake all of a sudden fell from the roof into the lap of Imaam Abu Hanifah .

Many people ran out of the Masjid out of fear but Imaam Abu Hanifah continued sitting still, out of respect for the Hadeeth of Rasulullaah .[1]

[1] 'Seerat Nu'maan'

37th Story

All Because of One Hadeeth

A person once brought a gift for Imaam Abu Hanifah and Imaam Abu Hanifah gave him many gifts in return.

The person said, "Had I known you were going to give me so many gifts in return, I would not have brought the gift in the first place."

Imaam Abu Hanifah replied, "Do not say such a thing as the virtue is always recorded for the initiator. Did you not hear the Hadeeth that has reached me?

'Whoever shows kindness to you, gift him something and if you have nothing to give him as a gift then praise him.'"

Imaam Abu Hanifah then said, "This Hadeeth is more beloved to me then all my belongings."[1]

[1] 'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

38th Story

In the Eyes of Ibn Mubaarak

Hadhrat Abdullaah bin Mubaarak relates that Imaam Abu Hanifah wished to purchase a slave and deliberated and consulted over the matter for ten years (in some narrations twenty years is mentioned) so that the slave be bought from such a group of prisoners regarding whom there is no doubt with regards to purchasing them.

Hadhrat Abdullaah bin Mubaarak then said in praise of Imaam Abu Hanifah ,

"I have not seen anyone as Allaah-Fearing as him. You cannot help but praise such a person who was offered abundant wealth but cared not for it and on account of him refusing it was brutally whipped. He worshipped Allaah in ease and adversity and did not accept that which all people desire for themselves."[1]

[1] 'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

39th Story

A Great Example for All Traders

Imaam Abu Hanifah once sent cloth to his partner to sell, amongst which was one that had a fault.

Imaam Abu Hanifah had given him the instruction to highlight the fault to the customer when selling it but his partner forgot to do so and he also had forgotten to whom he had sold it.

When Imaam Abu Hanifah learnt of this, he gave the entire amount away as Sadaqah, which amounted to thirty thousand Dirhams. He also terminated his partnership with that person.[1]

[1] ibid

40th Story

Punishing himself for taking an Oath

Hadhrat Wakeea □ reports that Imaam Abu Hanifah □ had made it incumbent upon himself that even if he took a true oath by the Name of Allaah, he would give away one dirham as Sadaqah.

He once took an oath and then gave a dirham away as Sadaqah after which he vowed to give away a Dinaar instead.

Thereafter he would give away one Dinaar in charity every time he took an oath by Allaah's name.[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

41st Story

Monthly Expenditure

A person once asked Imaam Abu Hanifah , "The wealth of this world is being presented to you, and you are in need of it, so why do you not accept it?"

Imaam Abu Hanifah replied, "My children and family are in the care of Allaah, and my monthly expenditure does not exceed two dirhams. What need is there for me to amass such wealth for my children, when I will be questioned about their obedience and disobedience? This is why their sustenance comes in the morning and departs at night."

Imaam Abu Hanifah then recited the following verse,

"In the sky *(in the "Lowhul Mahfoodh")* is *(the record of)*your sustenance*(its time, type, and quantity)* and *(record of)* what you have been promised *(of Qiyaamah)*. *(The time for Qiyaamah has been fixed but has not been made known to man)*."[1]

(Surah Dhaariyaat: 22)

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[1]ibid

42nd Story

The Character of Imaam Abu Hanifah

A student of Imaam Abu Hanifah departed for Hajj and left his female slave with Imaam Abu Hanifah .

When he returned he asked Imaam Abu Hanifah if his slave had been any trouble to him.

Imaam Au Hanifah replied, "It is incumbent upon the person who has learnt the Qur'aan and safeguarded the Deen of others to also safeguard himself from trouble and mischief. I take an oath by Allaah! Since you left until your return, I have never even laid eyes upon her."

When his student asked his slave about the character of Imaam Abu Hanifah , she said, "I have seen nor heard of anyone like him. I have never seen him taking a bath to purify himself from Janaabat (greater impurity) in the night or during the day. I never saw him eating during the day and at the end of the day.he ate but a little, after which he slept for a little while and then awakened and engaged himself in Salaah."[1]

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[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

43rd Story

It is Worth More Than That

A person came to Imaam Abu Hanifah selling a silk woman's dress for one hundred dirhams.

Imaam Abu Hanifah said, "It is worth more than that, what price will you take?"

The person continued raising the price by a hundred dirhams until he reached five hundred Dirhams and again Imaam Abu Hanifah said, "It is worth more than that, what price will you take?"

This time the person asked, "Are you making fun of me?"

Imaam Abu Hanifah then instructed him to call any other person.

The trader called another person and Imaam Abu Hanifah offered the dress to him for five hundred Dirhams and he gladly purchased it, considering it to be a bargain.[1]

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[1]ibid

44th Story

The Debate of Raising the Hands

Imaam Abu Hanifah and Imaam Awzaai once debated with each other. This story will be most appreciated by the scholars and students of Deen.

Imaam Awzaai:“What is the reason for you not raising your hands before proceeding into Ruqu and when standing after Ruqu?”

Imaam Abu Hanifah:“Because there is no authentic instruction of Rasulullaah reported in this regard.”

Imaam Awzaai:“How can you say that nothing authentic has been reported when Zuhrie has reported from Saalim, Saalim from his father Hadhrat Abdullaah bin Umar, who narrated that Rasulullaah would raise his hands when beginning Salaah, before going into Ruqu and when rising from Ruqu?”

Imaam Abu Hanifah:“Hammaad reported from Ibraheem Nakhie, who reported from Alqamah and Aswad that Hadhrat Abdullaah bin Mas'ood narrated the practice of Rasulullaah to be that he only raised his hands in the beginning of Salaah and not thereafter.”

Imaam Awzaai:"I have presented the Hadeeth, Zuhrie[1] from Saalim[2] from Abdullaah bin Umar[3] and you present Hammaad[1] from Ibraheem Nakhie[2] from Alqamah[3] and Aswad[3] from Abdullaah bin Mas'ood[4]" (i.e. I have presented a Hadeeth with three links to Rasulullaah and you have presented a longer chain of narration).

Imaam Abu Hanifah:"Hammaad was a greater Faqeeh than Zuhrie, Ibraheem Nakhie was a greater Faqeeh than Saalim, Alqamah was no less than Ibn Umar in understanding Fiqh, although Ibn Umar has the honour of being a Sahabi, Aswad was also a greater scholar and Abdullaah bin Mas'ood was, after all, Abdullaah bin Mas'ood (who was known as 'Afqahus Sahabah'- the most proficient in Fiqh of the Sahabah)."[1]

[1]'Ta'aleequl Bukhaari'

45th Story

The Precaution of Imaam Abu Hanifah

A stolen sheep once got mixed up amongst the other sheep of Kufah.

Imaam Abu Hanifah enquired what the lifespan of a sheep was and was informed that a sheep lived for approximately seven years. **He then refrained from eating sheepmeat for seven years.**

During this time, he saw a soldier throwing a morsel of sheep meat into river so he enquired what was the lifespan of a fish and was informed that they lived for a year. **He then also refrained from eating fish for an entire year.**[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

46th Story

Sitting in the Shade of a Debtor)

Abul Qaasim Qushairi has written in his treatise, 'Baabut Taqwa', **that Imaam Abu Hanifah would refrain from sitting in the shade of his debtor's tree saying, "Any debt from which one derives benefit is tantamount to Ribaa."**

Similarly, Yazeed bin Haroon mentions that he had never seen anyone as Allaah-Fearing as Imaam Abu Hanifah.

He once saw Imaam Abu Hanifah in front of the house of a person, sitting in the sun.

He said to him, "If you were to sit in the shade it would be better for you."

Imaam Abu Hanifah replied, **"The owner of the house owes me money and I do not wish to reap benefit from it by sitting in the shade of his house."**

Yazeed bin Haroon would say, "Is there any greater form of piety than this."

It is reported in one narration that when he mentioned that he did not wish to sit in the shade of the house, he was asked the reason for his behaviour.

He replied, "The owner of the house owes me a debt and I do not wish to sit in the shade of his house as this is also a form of benefit. **I do not make this incumbent upon others but it is incumbent for an Aalim to act upon that which is better for the people."**[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

47th Story

By Allaah! This is Exactly How He Was

A person in Syria once asked Hakam bin Hishaam Thaqafi to describe Imaam Abu Hanifah to him.

He replied, "He was the most trustworthy of people. The Khalifah once wished to entrust to him all the keys to the treasury and even warned that if he refused to accept the responsibility, he would be punished. However, Imaam Abu Hanifah chose the lashing of the Khalifah over the possibility of being punished by Allaah."

The person said, "I have never seen any other person praise him in the manner that you have just praised him."

Hakam bin Hishaam replied, "By Allaah! This is exactly how he was."[1]

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[1]ibid

48th Story

The Excellent Result of a Frightful Decision

A scholar once asked Imaam Abu Hanifah if he ever regretted a verdict or decision that he had made.

He replied, "Yes! Once people came to me and said that a pregnant woman had passed away and the child was still moving inside her, enquiring what they should do. I instructed them to cut her womb open and save the child. Later I regretted my decision as I was uncertain as to whether the child would survive and yet I had issued a verdict to cut open the body of an already deceased woman."

The scholar then said, "This verdict is not worthy of regret but was a means of Allaah's favour because on account of this verdict the child survived and is standing before you today."[1]

[1]Hada'iqul Hanafiyah'

49th Story

The Perception of Imaam Abu Hanifah

Imaam Abu Hanifah once made a few predictions regarding his students, which came to pass exactly as he had predicted.

Amongst them was that he said to Imaam Zufar and Imaam Dawood Thai that they would adopt a life of seclusion and spend their lives in Ibaadat, which came to pass.

He also predicted that Imaam Abu Yusuf would turn his attention to the world, which also came to pass.

Imaam Abu Hanifah has further said,

"If you ever see any person with his head held high then know that he is a dim-witted.

If you seen any person with an excellent memory then use his narrations as proof.

If you see any person with an extraordinary long beard then know that he is a fool.

If you find any tall person to be intelligent then treasure it as very few tall people are intelligent."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

50th Story

Denying to Serve as Qaadhi

Khalifah Abu Ja'far Mansoor once gathered all the Ulama with the intention of appointing one of them as Qaadhi which comprised of the likes of Hadhrat Sufyaan Thouri□, Mis'ar □, Shareek □ and Imaam Abu Hanifah □, all of whom did not wish to accept this position.

Hadhrat Sufyaan Thouri □, Mis'ar □ and Imaam Abu Hanifah □ consulted with each other as to how they could save themselves from this appointment.

Imaam Abu Hanifah □ said that he will save himself through some plan, Sufyaan Thouri □ should excuse himself under the pretence of answering the call of nature and then flee whereas Mis'ar □ should create the impression that he is not in the right state of mind. In this manner Shareek □ would be appointed as Qaadhi.

When they arrived in the court of Khalifah Mansoor, Hadhrat Sufyaan Thouri □ first excused himself to answer the call of nature. A guard was ordered to accompany him and they both went to the river.

At the river, Hadhrat Sufyaan Thouri □ concealed himself behind a wall, with the excuse of having to relieve himself,and a boat happened to pass by. Hadhrat

Sufyaan Thouri informed the people on the boat that the person on the other side of the wall wished to kill him and they allowed him to board the boat. They concealed him and managed to save him.

The guard saw the boat pass by but did not know that Hadhrat Sufyaan Thouri was on board and in this manner his "prisoner" escaped. After some time he called for Hadhrat Sufyaan Thouri but received no reply. That was when it struck him that he had escaped. He searched for him but Hadhrat Sufyaan Thouri could not be found anywhere. He returned to inform the Khalifah of what had transpired, who scolded him for his foolishness.

The other three were presented before the Khalifah and Mis'ar was the first to go forward.

He shook hands with the Khalifah and began asking, "How are you Ameerul Mu'mineen! How many slaves do you have? How many goats do you possess? O Ameerul Mu'mineen! Appoint me as Qaadhi!"

A person standing close to the Khalifah whispered to him that he is crazy. The Khalifah agreed and ordered Mis'ar to be sent away.

Imaam Abu Hanifah was called next and he said, "O Ameerul Mu'mineen! I am Nu'maan bin Thaabit, the son of a cloth merchant and the people of Kufah will not be pleased with the son of a cloth merchant being appointed as Qaadhi over them."

The Khalifah admitted that Imaam Abu Hanifah was correct and allowed him to leave without offering him the post of Qaadhi.

Shareek tried to excuse himself but an interesting conversation ensued,

Khalifah Mansoor:“Be silent! Who is there now who can take this position? So accept it graciously.”

Shareek:“I am very forgetful.”

Khalifah Mansoor:“Chew on camphor and it will remedy your forgetfulness.”

Shareek:“I have a bad memory.”

Khalifah Mansoor:“Drink milk before eating rice and it will increase your memory.”

Shareek:“Will I have authority over everyone?”

Khalifah Mansoor:“You will have authority over my son as well.”

After this conversation Hadhrat Shareek accepted the post of Qaadhi.[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

51st Story

The Passing Stranger

A stranger passed Imaam Abu Hanifah and he said to those sitting with him, **"This is a traveller, he is holding a sweetmeat under his arm and he is a teacher."**

When they investigated, they found Imaam to be correct in all three assertions.

A person enquired as to how Imaam Abu Hanifah was able to determine this and he said, "I saw that when he was walking he was looking to the left and right as only a stranger would. I then saw that there were flies sitting on his sleeve which would mean that he had something sweet under his arm. Lastly, I saw him staring at some youngsters as only a teachers does, which proves that he was a teacher."[1]

[1] 'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

52nd Story

A Few Strange Questions

An rival of Imaam Abu Hanifah □ once asked him, "What is your opinion about that person who:

- Does not desire Jannat?
- Does not fear Jahannam?
- Does not fear Allaah?
- Eats carrion?
- Reads Salaah without Ruqu and Sajdah?
- Testifies without witnessing what transpired?
- Dislikes the truth?
- Holds fitnah (mischief) dear to him?
- Flees from the Mercy of Allaah?
- And corroborates the statements of the Yahood and Nasara?"

Imaam Abu Hanifah □ asked him if he knew such a person and his rival replied that he did not but he had never heard of anyone more despicable than this, which is why he is asking Imaam Abu Hanifah □ for his opinion about such a person.

Imaam Abu Hanifah □ then put the question before his students and they all replied that such a person was evil and that he possessed the traits of a Kaafir.

On hearing this Imaam Abu Hanifah said, "Rather, he is a great friend of Allaah."

Imaam Abu Hanifah then turned to his rival and said, "If I were to inform you of the reasoning will you abstain from speaking ill of me and refrain from that which causes you harm?"

The man replied that he would.

Imaam Abu Hanifah then informed him of his reasoning:

- “He does not desire Jannat but the Rabb of Jannat,
- He does not fear Jahannambut the Rabb of Jahannam,
- He does fear Allaah means that he does not fear Allaah will oppress anyone under His rule,
- He eats carrion meansthat he eats dead fish,
- He performs Salaatul Janaazah and sends Salawaat (Durood) upon Nabi (which does not have Ruqu and Sajdah),
- He testifies that Allaah Ta'ala Alone is Worthy of Worship ad Muhammad is His Servant and Rasul,
- He dislikes the truth; which is death so that he can continue worshipping Allaah,
- His wealth and children are the Fitnah (mischief) that he loves and holds dear to him,
- He runs away from the Mercy of Allaah, which is rain,
- He corroborates with what the Yahood say that, ‘The Christians have nothing (do not have a true religion) to stand on’ and he corroborates with what the Nasara say, ‘The Jews have nothing (do not have a true religion) to stand on.’”

When his rival heard this amazing reply of Imaam Abu Hanifah , he stood and kissed the forehead of Imaam Abu Hanifah and said, "I take an oath that you are on the truth."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

53rd Story

Does He Receive Remuneration?

When Imaam Abu Yusuf fell ill, Imaam Abu Hanifah said, "If this person were to pass away then there is none on this earth who can replace him."

When Imaam Abu Yusuf recovered he became overconfident on hearing the praise of Imaam Abu Hanifah and began conducting his own discourse and many people began attending his lessons.

When Imaam Abu Hanifah learnt of this, he said to his one student, "Go to Abu Yusuf and ask him regarding a person who gave his clothes to a clothes-washer to wash it in exchange for two Dirhams and when he returned after a few days, the clothes-washer refused to give his clothes to him. After a few more days, he again asked for his clothes and the clothes-washer gave the clothes back to him cleaned; is he entitled to remuneration? If Abu Yusuf says that he is then tell him he is incorrect and if he says that he is not then also tell him that he is wrong."

The student did as Imaam Abu Hanifah had instructed and Imaam Abu Yusuf replied that it is Waajib upon the owner to pay the clothes-washer.

The student told Imaam Abu Yusuf that he was mistaken.

After thinking for a while Imaam Abu Yusuf said, "The clothes-washer is not entitled to remuneration."

Again the student told him that he was mistaken.

Imaam Abu Yusuf then went to Imaam Abu Hanifah.

As soon as he saw Imaam Abu Yusuf coming he said, "Perhaps you have come to enquire about the clothes-washer?"

Imaam Abu Yusuf replied that is indeed why he has come.

Imaam Abu Hanifah said, "Allaah is indeed pure! A person has become a Mufti, issuing verdicts, and instructing others, yet he is incapable of answering a simple question."

Imaam Abu Yusuf pleaded, "Please inform me."

Imaam Abu Hanifah informed him, **"If he washed the clothes before intending to steal it then he is entitled to remuneration as then he did it for the owner. But if he washed the clothes after intending to steal it then he is not entitled to remuneration as he had cleaned it for himself."**[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

54th Story

Two Brothers Marry Two Sisters

Imaam Abu Hanifah along with other Ulama were invited to a Waleemah (marriage feast) by a person who had just married his two daughters to two brothers.

During the feast the host came to them in extreme worry and said, "We are in a terrible dilemma. Last night each bride spent the night with the wrong husband (i.e. not with the brother who her Nikaah had been performed to).

Hadhrat Sufyaan Thouri replied, "No problem! Hadhrat Muawiyah once wrote to Hadhrat Ali enquiring about a similar scenario and Hadhrat Ali replied that Mehr (dowry) is Waajib upon both the men and each of the women should return to their rightful husband."

Everyone was pleased with this reply but Imaam Abu Hanifah remained silent.

Hadhrat Mis'ar asked Imaam Abu Hanifah to voice his opinion but Hadhrat Sufyaan Thouri interjected saying, "What more can be said then this?"

Nevertheless, Imaam Abu Hanifah asked for the two brothers to be brought before him and when they arrived, he asked them, "Are you both pleased with the woman

that you slept with last night?" They both replied that they were.

Imaam Abu Hanifah then voiced his opinion that each of the brothers should divorce the woman their Nikaah had been performed to and then marry the woman they had spent the night with.

Everyone was impressed and pleased with the opinion of Imaam Abu Hanifah and Hadhrat Mis'ar stood and kissed the forehead of Imaam Abu Hanifah.

He then turned to everyone and said, "Do you people still think me crazy for loving such a man?"

Even Hadhrat Sufyaan Thouri had to agree with the opinion of Imaam Abu Hanifah.[1]

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[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

55th Story

A Difficult Problem Solved

Imaam Abu Hanifah attended the Janaazah of a Haashimi man, whose Janaazah was also attended by the Ulama and noblemen of Kufah, when all of a sudden the mother of the deceased came running out with her face and hair uncovered and threw her shawl over the body of her son.

When her husband saw her acting in this manner he took an oath, "If you do not return home then you are divorced."

She in turn took an oath, "If I return without participating in his Janaazah, my slave is free."

Everyone was stunned on witnessing this spectacle and all remained silent.

The father of the deceased asked Imaam Abu Hanifah what they should do and he ordered them to perform the Janaazah, after which she should return home and in this manner neither will the divorce apply (as she had returned home) and her oath will also have been fulfilled (as she returned after joining the Janaazah).[1]

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[1]ibid

56th Story

A Strange Division

Hadhrat Abdullaah bin Mubaarak once came to Imaam Abu Hanifah with a question: "One person had two Dirhams and another had only one which they combined. Later two of the three Dirhams went missing but they are unsure as to whose two Dirhams it was. What is the share in the remaining Dirham?"

Imaam Abu Hanifah replied, "The person who had two dirhams will have a share of two thirds in the remaining Dirhams whereas the person who had only one Dirham will have a share of one third."

Hadhrat Abdullaah bin Mubaarak relates that he then asked the same question to Hadhrat Ibn Shubrumah who enquired if he had asked anyone else.

Hadhrat Abdullaah bin Mubaarak informed him that he had asked Imaam Abu Hanifah.

Hadhrat Ibn Shubrumah replied, "He must have told you that they will have a share of one third and two thirds respectively."

Hadhrat Abdullaah bin Mubaarak nodded and Hadhrat Ibn Shubrumah said, "He has erred because from the

two Dirhams that went missing it can be said with certainty that one of the Dirhams belonged to the one who had two Dirhams and the second Dirham that went missing belonged to either one of them, thus they have an equal share in the remaining Dirham."

Hadhrat Abdullaah bin Mubaarak said that he was pleased with this reply. **Hethen met Imaam Abu Hanifah again; whose intelligence would outweigh half the populace of this earth.**

Imaam Abu Hanifah said to Hadhrat Ibn Mubaarak , "You met with Ibn Shubrumah and he said that one of the two dirhams belonging to the one person was surely lost and the remaining Dirham will be shared equally among them.

However, when they joined the Dirhams together their shares in it became one third and two thirds respectively; the one who had two dirhams now had a two thirds share in each dirham and the one who had one dirham had a third share in each dirham, then when the Dirham was lost they all lost it in accordance with their shares and their shares in the one Dirham still remains the same, i.e. one third and two thirds."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

57th Story

An Important Inheritance Ruling

A woman came to see Imaam Abu Hanifah □ and asked, "My brother passed away and I only received one Dinaar in inheritance."

Imaam Abu Hanifah □ enquired who had calculated the inheritance and she informed him that it was Hadhrat Dawood Thai □.

Imaam Abu Hanifah replied, "Your share is definitely only one Dinaar. Did your brother have two daughters, a mother, a wife, twelve brothers and one sister?"

She replied that this was correct.

"Then the inheritance has been divided correctly." replied Imaam Abu Hanifah □.[1]

[1]ibid

58th Story

An Interesting Scholarly Discussion

On one occasion Imaam Qataadah came to Kufah and said, "Whatever question you will ask me concerning Halaal and Haraam, I will reply."

Imaam Abu Hanifah asked, "What is your opinion about that wife whose husband has gone missing and after many years learns that he had passed away. Convinced that he has passed away, she remarries and has children from her second marriage. During this time the first husband returns and denies the children being his and the second husband claims the children to be his. In such an instance has both men accused her of committing adultery of only one?"

Imaam Abu Hanifah then added, "If you reply based upon Ijtihaad (deliberation) then you will err and if you reply based on Hadeeth then you will give the incorrect verdict."

Hadhrat Qataadah enquired if such a case had transpired and people said that it had not.

Hadhrat Qataadah then said, "Why do you ask about that which has not yet transpired?"

Imaam Abu Hanifah replied, "Ulama should be prepared for what might transpire and try to understand it before it occurs so that they will have a solution to it when it does come to pass."

Hadhrat Qataadah said, "Leave that! Ask a question relating to Tafseer."

Imaam Abu Hanifah asked, "Allaah Ta'ala says in the Noble Quraan,

"*(However)* Someone who possessed knowledge of the Book said, "*(Before you stand up from your place is a long time because)* I shall bring it to you before you can even blink your eye."
(Surah Naml: 40)

"Who was the person who spoke having knowledge of the Book?"

Hadhrat Qataadah replied, "It refers to Aasif bin Burkhiyaa, the scribe of Hadhrat Sulaimaan υ, who had knowledge of the 'Ism Aazam' (The blessed name of Allaah with which one's supplications are not rejected if taken)."

Imaam Abu Hanifah asked, "Did Hadhrat Sulaimaan υalso have knowledge of the 'Ism Aazam'?"

Hadhrat Qataadah replied, "No!"

Imaam Abu Hanifah asked, "Is it possible for any person living in the time of the Nabi to be more knowledgeable than him?"

Hadhrat Qataadah replied, "No!...I will not discuss Tafseer with you people, instead ask me about matters wherein the scholars have differed."

Imaam Abu Hanifah then asked a few more questions that Hadhrat Qataadah could not answer and this interesting scholarly discourse then concluded.[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

59th Story

Your Oaths never Break

Someone asked Imaam Abu Hanifah □, "I took an oath that I will not speak to my wife until she speaks to me, she then said to me that she will not speak to me until I speak to her, I then spoke to her, is my oath broken?"

Imaam Abu Hanifah□ replied, "Neither of your oaths broke."

When Hadhrat Sufyaan Thouri □ learnt of this he became angry and rebuked Imaam Abu Hanifah □, "Do you make Halaal that which is Haraam? How could you give such a ruling?"

Imaam Abu Hanifah□ calmly replied, "When the woman spoke (took her oath) after the man had taken his, his oath was fulfilled (as she had spoken to him when taking her oath) she then took an oath after his had been fulfilled that she would not talk to him until he speaks to her and when he spoke to her hers was fulfilled, and in this manner both their oaths were fulfilled."

When Hadhrat Sufyaan Thouri heard this reply he said, "Such knowledge opens up for you which remains hidden to the rest of us."[1]

[1] ibid

60th Story

If a Bird falls into a Boiling Pot

Hadhrat Abdullaah bin Mubaarak asked Imaam Abu Hanifah about a person who was cooking (gravy and meat) when a bird fell into the pot and died. After the bird was removed what should be done with the food – can it be eaten or must it be thrown away?

Imaam Abu Hanifah asked his students the question and they replied from the Hadeeth of Hadhrat Abdullah bin Abbaas that the gravy should be thrown away but the meat can be eaten.

Imaam Abu Hanifah informed them that the above Hadeeth applies to when the pot had not begun boiling; if the pot was boiling when the bird fell in then it all has to be thrown away.

Hadhrat Abdullaah bin Mubaarak enquired about the difference between the two instances and **Imaam Abu Hanifah replied, "When the pot is boiling the Najaasat (impurity) enters the meat as opposed to the first instance where it only affects the gravy."**

Hadhrat Abdullaah bin Mubaarak was pleased with this reply.[1]

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[1]'Seerat Aimah Arba'ah', 'Akhbaar Abi Hanifah wa Ashabihi'

61st Story

How to remember what you Forgot

A person buried some of his money somewhere and had forgotten where he had buried it. He came to Imaam Abu Hanifah and sought his advice.

Imaam Abu Hanifah said, "This is not a Fiqhi ruling that I can help you with but instead go and continue performing Salaah until the morning, you will remember where you had buried it."

The man began performing Salaah as Imaam Abu Hanifah had instructed and a quarter of the night had not passed when he remembered where he had buried it. He stopped reading Salaat and slept.

The next morning he came to Imaam Abu Hanifah and related what had transpired.

Imaam Abu Hanifah replied, **"I knew that Shaytaan would never let you perform Salaah the entire night (and will try to divert your attention)** but shame on you that you did not spend the remainder of the night expressing your gratitude to Allaah."[1]

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[1] 'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

62nd Story

Finding the Thief

A thief broke into the home of a person and stole all his clothes. The owner saw him but the thief overpowered him and made him take an oath that his wife is divorced if he informs anyone of his identity.

The next morning the owner saw his clothes being sold in the marketplace but he could not say anything.

He went to Imaam Abu Hanifah □ and informed him of what had transpired.

Imaam Abu Hanifah □ instructed him to bring all those people who hadbought and sold his clothes before him.

When they arrived Imaam Abu Hanifah □ instructed them to stand behind each other and come forward one at a time.

He then send to the owner that he will ask him if this is the thief and if it is not then he must say so but if it is the thief then he must remain silent.

All those present passed through one at a time until finally the thief came forward and the owner remained silent.

In this manner, the identity of the thief was discovered without the owner saying anything, thus his oath did not break. All the stolen clothes were then returned to the owner.[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

63rd Story

Wisdom of Imaam Abu Hanifah

Hadhrat Laith bin Sa'ad relates that he had heard a lot about Imaam Abu Hanifah and desired to meet him.

One year when he was in Makkah for Hajj he saw people surrounding a certain person and one of them addressed this person as Abu Hanifah. Like this he discovered Imaam Abu Hanifah.

Someone then asked Imaam Abu Hanifah a question, "I am very wealthy, and have a son on whom I spend much to get him married but he keeps divorcing his wives and in this way my wealth is wasted; what should I do?"

Imaam Abu Hanifah replied, "Take him to the marketplace and purchase the slave that he likes, thereafter get him married to the slave. If he divorces her then the slave will still be yours and if he sets her free then it will be to no avail as you are the owner."

Hadhrat Laith bin Sa'ad said, "I was more impressed with his wisdom on this matter then seeing him give a prompt reply to a difficult ruling."

64th Story

The Foiled Plan

An enemy of Imaam Abu Hanifah once said to him, "Today, I will get you killed in the court of Khalifah Mansoor."

He then asked Imaam Abu Hanifah in the presence of Khalifah Abu Ja'far Mansoor, "O Abu Hanifah □! Some of us address the Khalifah as Ameerul Mu'mineen whereas others issue verdicts for his death. I do not know the reason for their verdicts; is this permissible?"

Imaam Abu Hanifah□ enquired, "Does the Ameer rule on truth or falsehood?"

“Truth,” was the reply.

Imaam Abu Hanifah then said, "Enforce the truth to the best of your abilities and to ask the reason why is pointless."

In this manner Imaam Abu Hanifah □ saved himself from his enemy’s evil intentions and foiled his devious plan.

Imaam Abu Hanifah would say, "He wished to not (destroy) me, but I confused him instead."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

65th Story

The Feather on the Thief

The peacock belonging to Imaam Abu Hanifah's neighbour was stolen and he complained to Imaam Abu Hanifah about it.

Imaam Abu Hanifah said to him, "Do not mention this anyone at the moment, I will find a solution."

When Imaam Abu Hanifah went to perform Salaah in the Masjid and everyone had gathered for Salaah, he said, **"Do you not have any shame that you steal the peacock of your neighbour and you still come for Salaah with its feathers on your head."**

Even though there was no feather on anyone's head, when Imaam Abu Hanifah said this,the thief slowly ran his fingers through his hair.

When Imaam Abu Hanifah saw him doing this he said, "O Thief! Return the peacock back to him."

The thief confessed and returned the peacock to its rightful owner.[1]

[1] ibid

66th Story

The Solution to Imaam A'mash ’s Problem

The famous Muhaddith, Imaam A'amash, struck awe into the hearts of people on account of his short temper.

Once he took an oath to divorce his wife if she informs him of the flour getting finished by writing to him, sending a message to him, asking someone to inform him about it, or even if she gestures towards it.

This worried his wife and someone advised her to ask the advice of Imaam Abu Hanifah .

When she informed Imaam Abu Hanifah of this he advised her thus: "When the flour finishes then tie the empty bag to his clothes. When he will wake he will see the empty bag and know that the flour is finished."

She did as Imaam Abu Hanifah instructed and Imaam A'amash understood that the flour was finished, on which he said, "I take an oath by Allaah! This is one of the plans of Abu Hanifah . He embarrasses us before our wives by showing them our flaws and weaknesses."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

67th Story

Sleeping with one's wife in Ramadaan

A person once took an oath to have sexual relations with his wife during the day in Ramadaan. People were confused as to how he could fulfil his oath.

Imaam Abu Hanifah said, "The solution is simple, take your wife on a journey during Ramadaan, and sleep with her while away on journey."

A person is excused from the fast of Ramadaan while travelling and Imaam Abu Hanifah implied that he should travel and while not fasting have sexual relations with his wife. In this way his oath will be fulfilled and the fast of Ramadaan will not be intentionally broken.[1]

[1] ibid

68th Story

Who is the Strongest?

A Raafidhi (Shia) once asked Imaam Abu Hanifah , "Who is the strongest of all people?"

He replied, "In my opinion Hadhrat Ali is the strongest because he acknowledged the superiority of Hadhrat Abu Bakr and never objected to his Khilaafat. Whereas according to you, Hadhrat Abu Bakr is the strongest as (according to you) he forcefully snatched the Khilaafat away from Hadhrat Ali and Hadhrat Ali could not get it back."

The Raafidhi (Shia) was baffled by this reply.[1]

[1]ibid

69th Story

Three Divorces

A person asked Imaam Abu Hanifah about a man who said to his wife, "If I take Ghusal (bath) to purify myself from Janaabat (major impurity) today then you are divorced three times, if I do not engage in sexual relations with you today then you are divorced three times, if I miss any Salaah today then you are divorced three times." What should such a person do and what is his way out of this dilemma?

Imaam Abu Hanifah replied, "Tell him to engage in sexual relations with his wife after Asr Salaah and then make Ghusal after the sun has set (which will signal the end of that day). Thereafter perform the Maghrib and Isha Salaah in their respective times. In this manner all three oaths will be fulfilled."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

70th Story

Two Strange Questions

One person asked Imaam Abu Hanifah □, "A man's wife was standing on a ladder when he said to her, 'If you climb up, you are divorced and if you climb down you are divorced,' what should she do now?"

Imaam Abu Hanifah □ replied, "Leave her standing on the ladder while it is brought down and then let someone forcefully lift her off it."

The man then asked a second question, "A man's wife was holding a glass of water when he said to her,'if you drink or pour out the water, put it down or give it to another person, then you are divorced.' What should she do so that she is not divorced?"

Imaam Abu Hanifah □ replied, **"Put some material into the glass so as to absorb the water."**[1]

[1]ibid

71st Story

If I had to make Qiyaas

Imaam Abu Hanifah went to visit Hadhrat Muhammad bin Hasan bin Ali (), who said to him, "You oppose the Ahaadeeth of my great grandfather with Qiyaas."

Imaam Abu Hanifah said, "Allaah Ta'ala forbid that I do such a thing! Please be seated as you deserve to be honoured in the same manner that your great grandfather deserved to be honoured."

Imaam Abu Hanifah then stood and asked with the utmost humility and respect, "Is a woman weaker or a man?"

Hadhrat Muhammad bin Hasan replied, "A woman."

Imaam Abu Hanifah then asked, "What is the share of a woman in inheritance compared to a man?"

Hadhrat Muhammad bin Hasan replied, "She receives half the share of a man."

Imaam Abu Hanifah said, "If I had to rule according to Qiyaas then I would have ruled that a man should receive half the share of a woman (but I have not,which proves

that I do not overrule the laws established by Rasulullaah through Qiyaas)."

Imaam Abu Hanifah then asked, "Is Salaah superior or fasting?"

Hadhrat Muhammad bin Hasan replied, "Salaah is superior."

Imaam Abu Hanifah said, "If I had to rule according to Qiyaas then I would have ruled that a menstruating woman repeat her Salaah instead of her fast(but I have not, which proves that I do not overrule the laws established by Rasulullaah through Qiyaas)."

Imaam Abu Hanifah then asked, "Is urine more impure or semen?"

Hadhrat Muhammad bin Hasan replied, "Urine is more impure."

Imaam Abu Hanifah said, "If I had to rule according to Qiyaas then I would have ruled that Ghusal is Waajib on the passing of urine and not on the discharge of semen (but I have not, which proves that I do not overrule the laws established by Rasulullaah through Qiyaas)."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

72nd Story

The Dilemma of a Person in Kufah)

A traveller arrived in Kufah with his extremely beautiful wife. A person in Kufah fell in love with her and she,too, was inclined towards him.

After some time the Kufie man claimed that she was his wife and she denied being married to the traveller.

The traveller was unable to give proof of his marriage to her and finally this matter was presented before Imaam Abu Hanifah .

Imaam Abu Hanifah , along with Qaadhi Ibn Abi Layla and other Ulama, went to the house of the traveller. They then instructed a few women, one after the other, to walk towards the door. As soon as they neared the door, the dog began barking at the women.

They then asked the wife of the traveller to walk towards the door and instead of barking at her the dog began to wag its tail and walk alongside her.

Imaam Abu Hanifah said, "The truth has prevailed."

Seeing this the woman admitted that she was indeed the wife of the traveller.[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

73rd Story

What is Most Beloved to You?

A person once gave another person a bag containing a thousand gold coins with the instruction: "When my son comes of age then give him of it what is most beloved to you."

When the boy finally came of age, he gave him the empty bag and kept the coins for himself.

The boy came to Imaam Abu Hanifah and explained the situation to him.

Imaam Abu Hanifah called the other man before him and said, "It is incumbent upon you to give the boy all the gold coins as that is what is most beloved to you, which is why you kept it all (and the instruction of the father was for you to give to the son what is most beloved to you)."[1]

[1] ibid

74th Story

The Humour of Imaam Abu Hanifah

Even though Imaam Abu Hanifah was a stern, forceful, and awe-inspiring personality he would also show a bit of humour at times.

One day he was cutting his hair when he instructed the barber to pluck the few white hairs that had appeared.

The barber replied, "The more you pick the white hairs the more they grow back."

Imaam Abu Hanifah replied, "If this is the rule then pluck the black hairs so that more black hairs grow back."

When Qaadhi Shareek heard of this he laughed and said, "Imaam Abu Hanifah did not leave even the barbers statements without scrutiny."[1]

[1]'Seerat Nu'maan'

75th Story

The Insight of Imaam Abu Hanifah

An extremist Raafidhi (Shia) lived in the street of Imaam Abu Hanifah .

He owned two donkeys that he disrespectfully named Abu Bakr and Umar in his hatred for these two Great Companions. As fate would have it, one of the donkeys kicked him so hard that he died instantly.

Everyone was talking about it in the town and **Imaam Abu Hanifah said, "Take a look and see, it must have been the donkey that he named Umar that kicked him."**

When people investigated they found Imaam Abu Hanifah to be correct.[1]

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[1]'Seerat Nu'maan'

76th Story

Good Treatment of One's Enemies

A shoemaker lived close to Imaam Abu Hanifah and would recite the following poem whenever he got drunk,

اضاعونی رای فتی اضاعوا
ليوم كريهة و سداد ثغر

"People have discarded me and they have discarded such a person who will be of use on the day of battle."

One night his voice could not be heard and on investigation it was discovered that the guards had taken him away.

Imaam Abu Hanifah went to the governor and interceded on his behalf. The governor accepted the intercession of Imaam Abu Hanifah and ordered the shoemaker to be set free along with all those who had been arrested that night.

Imaam Abu Hanifah returned home and the shoemaker followed him.

Imaam Abu Hanifah then addressed the shoemaker, "Did I discard you?"

The shoemaker replied, "No you did not, you saved me and considered me, may Allaah Ta'ala reward you abundantly."

The shoemaker then repented sincerely for all his sins and remained in the service of Imaam Abu Hanifah until Allaah Ta'ala blessed him with understanding of Deen.[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

77th Story

A Debate with an Atheist

An atheist came to Khalifah Haroon Rasheed and said, "O Ameerul Mu'mineen! The scholars of your time such as Abu Hanifah □, all agree that there has to be a Creator for this Universe. Summon whoever is the wisest of them so that I might debate with him and prove before you that there is no Creator for this Universe."

Haroon Rasheed sent this message to Imaam Abu Hanifah □: "You are the Imaam of the Muslims and I wish to inform you that an atheist has come to me who claims that he can prove that there is no Creator."

Imaam Abu Hanifah □ replied that he would come after Zuhr Salaah to debate with him. At the stipulated time, Khalifah Haroon Rasheed set out to welcome Imaam Abu Hanifah □ but he arrived late.

The atheist asked Imaam Abu Hanifah □ why he was late and he replied, "An amazing event delayed me; my house is situated alongside a river and I set out to cross the river but the bridge had been washed away. I then saw an old boat which I thought I could use to cross the river but it had been severely battered and was falling apart. Suddenly before my very eyes, it began to shake and move; the wood joined together and it mended itself.

Before long a perfect boat was standing before me, which I used to cross the river and come here."

The atheist replied, "O Chiefs! The person who you regard to be your greatest Imaam and guide – do you not see him to be the greatest liar?"

Imaam Abu Hanifah asked, "Do you think I am lying?"

The atheist relied, "Most definitely! How is it possible for the boat to mend itself? To date no person has ever seen this happen."

Imaam Abu Hanifah replied, "O enemy of Allaah! If a boat cannot be made without a carpenter or maker then how is it possible that this marvellous universe and world could have come into existence without a maker. How is it possible then to deny the existence of the Creator?"[1]

[1]'Mukhzin Akhlaaq'

78th Story

The Challenge of the Roman Emperor

The Roman Emperor once sent his chief advisor to the Khalifah Mansoor to ask the Ulama of the Muslims three questions. If they provided satisfactory answers to these three questions then all is well but if they are unable to answer them then the former lands of the Romans will no longer be taxed.

Khalifah Mansoor accepted the challenge and gathered all the Ulama in his court, amongst whom was Imaam Abu Hanifah.

The roman advisor sat upon the Mimbar (pulpit) and raised his questions and various Ulama answered him but a satisfactory reply was not given until Imaam Abu Hanifah spoke.

Imaam Abu Hanifah first said, "You are asking the question and I am giving the answer and it is not befitting for the questioner to be sitting on the Mimbar (pulpit)."

The Khalifah acknowledged that this was correct and the roman advisor stepped down and Imaam Abu Hanifah ascended the Mimbar.

This changed the entire atmosphere of the room and Imaam Abu Hanifah began answering his questions.

Roman advisor:“My first question is; what was there before Allaah?”

Imaam Abu Hanifah : “You are able to count so please tell me what is there before one?”

Roman advisor:“There is nothing before one, the first numeral is one.”

Imaam Abu Hanifah : “When, in arithmetic, nothing can be perceived before one then how is it possible to perceive what was before Allaah, Who is truly One?”

Roman advisor:“My second question is; which direction is Allaah facing?”

Imaam Abu Hanifah :“First inform me in which direction does the light of the lamp shine?”

Roman advisor:“In all four directions.”

Imaam Abu Hanifah :“Ponder for a moment: when the light of the lamp does not have a specific direction then how is it possible for the true Nur (Light), Allaah, to face in a specific direction?”

Roman advisor:“My third question is; what is Allaah doing at this precise moment?”

Imaam Abu Hanifah :“Amongst the many other things that Allaah Ta'ala is carrying out at this moment is that he

has lowered you beneath me and elevated me above you."

The roman advisor was silenced by these replies and he bowed his head in defeat. The Khalifah and the courtiers were all amazed by the replies of Imaam Abu Hanifah .

79th Story

The Foresight of Imaam Abu Hanifah

The father of Imaam Abu Yusuf , Ibraheem, had passed away during his childhood and his mother, concerned for their livelihood, sent him to work for a clothes-washer.

However, Imaam Abu Yusuf had a deep desire to acquire knowledge and began attending the lessons of Imaam Abu Hanifah instead. When his mother learnt of this she prohibited him from attending the lessons and as a result he was absent for a long time.

A teacher generally pays more attention to a devoted and hardworking student and as a result Imaam Abu Hanifah noticed his absence. When he enquired about Imaam Abu Yusuf he learnt of his predicament.

Imaam Abu Hanifah called him and gave him a bag containing one hundred dirhams after the lesson.

He further instructed him, "Use this to see to your needs and inform me when it finishes."

Imaam Abu Yusuf himself says, "Imaam Abu Hanifah never awarded me the opportunity to tell him that the coins had finished. He would give me another bag just as

the coins were about to finish as if he had known that they were about to finish."

His mother thought that this kind treatment would not continue forever and felt that Imaam Abu Yusuf should seek out some other means of employment.

She once approached Imaam Abu Hanifah and said, "He is an orphan and I desire him to learn some profession whereby he will be able to earn a living. Therefore forbid him from attending your lessons."

Imaam Abu Hanifah replied, "Do not worry; here I am teaching him to drink milk mixed with butter and pistachio."

His mother took this as a joke and left.

Imaam Abu Yusuf relates, "Sometime later Allaah Ta'ala awarded me great honour on account of the knowledge that I had gained from Imaam Abu Hanifah and I was appointed the Chief Qaadhi and would often eat with the Khalifah Haroon Rasheed. One day we were sitting for meals when the Khalifah handed a glass over to me saying, "This is a special treat that we sometimes prepare; it is milk mixed with butter and pistachio."

When I heard this I began to laugh in astonishment. Khalifah Haroon Rasheed asked me why I was laughing and I related the entire incident to him.

He also sat back amazed and said, "May Allaah Ta'ala have mercy upon Imaam Abu Hanifah – he would see

something with his mind's eye that was hidden to others."[1]

[1]'Taareekh Baghdad'

80th Story

Concern for the Comfort of his Students

Waleed bin Qaasim states, "Imaam Abu Hanifah was naturally generous and showed great concern for his students and assisted them abundantly."

Hadhrat Asaam relates, "No person showed the same amount of concern for his students as Imaam Abu Hanifah showed to his such that even if a fly were to sit upon one of them then he would feel the irritation.

He was once informed that one of his students had fallen off the roof and he let out such a loud yell then all in the Masjid heard him.

He then ran barefooted to go and see him, weeping the entire way.

He then said, 'If it was possible for me to take on this difficulty then I would most definitely have done so.'

He visited his student twice a day, morning and evening, until he recovered."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

81st Story

Leader of His Time

Allaamah Jarjaani □ reports that he was sitting with Imaam Abu Hanifah □ when a youngster asked Imaam Abu Hanifah □ a question, which he replied.

The youngster in turn said, "You are incorrect."

Allaamah Jarjaani □ then addressed those present, "Allaah is indeed pure! Do you people not respect such a leader of his time?"

Imaam Abu Hanifah □ turned to Allaamah Jarjaani □ and said, "Leave them! It is me who has instilled this habit within them."[1]

[1] 'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

82nd Story

Character of the Pious

Once Khalifah Haroon Rasheed asked Imaam Abu Yusuf to describe Imaam Abu Hanifah to him.

Imaam Abu Yusuf said, "Allaah Ta'ala has said in the Quraan:

'Whenever a word escapes (from a person's mouth), there is a guard ready by him.'" (Surah Qaaf: 18)

Imaam Abu Yusuf then said, "My understanding of Imaam Abu Hanifah is such;he stayed far away from that which Allaah Ta'ala had forbidden, he was immensely pious, he would not speak without knowledge, he ensured that he obeyed Allaah and did not disobey Him. He remained aloof from the affluent in society and was not impressed with their worldly honour. He always pondered deeply about matters of knowledge. He never indulged in futile talk. If he was asked a question and knew the answer then he would reply to it and give a detailed reply, and if he did not know then he would make Qiyaas and follow it. He would protect himself and his Deen from deviation. He was extremely generous and was not dependent upon anyone. He never desired

position, never indulged in Gheebat (backbiting), and only spoke good of others."

After hearing this, Khalifah Haroon Rasheed said, "This is the character of the pious."[1]

[1] ibid

83rd Story

In the Service of his Mother

Imaam Abu Hanifah ’s father passed away early in his life but his mother lived to an old age. Imaam Abu Hanifah remained in her service until she passed away.

She was a doubtful person and as is the habit of women she easily believed tales and fables. There was a famous storyteller in Kufah, Amr bin Dhar, and Imaam Abu Hanifah ’s mother had immense faith in him.

Whenever she had any question, she would instruct Imaam Abu Hanifah to enquire from Amr bin Dhar.

Imaam Abu Hanifah would do so solely to please his mother and Amr bin Dhar would excuse himself saying that he could not do so when a person of Imaam Abu Hanifah's calibre is present.

Imaam Abu Hanifah would implore him to give a reply as it was his mother’s wish but majority of the time Amr bin Dhar would not know the answer.

Amr bin Dhar would then ask Imaam Abu Hanifah to give him the answer, which he would then repeat back to him so that he could tell his mother that this was what Amr bin Dhar had said.

At times his mother would not believe him and would insist on asking Amr bi Dhar herself. She would ride upon her donkey and Imaam Abu Hanifah would walk alongside her and only after hearing the reply herself would she be satisfied.

She once asked Imaam Abu Hanifah a question and he gave her the reply but she said, "Not with your chain of narration. If Zuraqah corroborates it then only will I accept it."

Imaam Abu Hanifah took her to Zuraqah, who said, "You know better than me, why do you not give the reply?"

Imaam Abu Hanifah informed him of the reply he had given and Zuraqah replied, "That is absolutely correct."

It was only after hearing the approval of Zuraqah that she was satisfied and she returned home.[1]

[1]'Seeratun Nu'maan'

84th Story

Never Tempted

Khalifah Ja'far Mansoor had given Imaam Abu Hanifah □ gifts up to thirty thousand Dirhams on many occasions.

Once Imaam Abu Hanifah came to him and said, "O Ameer! I am a stranger in Baghdad and people have left their possession in my trust. I do not have any safe place to keep it so please secure it for me in the Baitul-Maal (public treasury)."

The Khalifah consented and when Imaam Abu Hanifah □ passed away, the trust kept in the Baitul-Maal was taken out. It was then that Khalifah Ja'far Mansoor discovered that it was all the gifts that he had given to Imaam Abu Hanifah □. Imaam Abu Hanifah □ had not used even a single penny.

Khalifah Mansoor then said, "Abu Hanifah □ outsmarted me."

A similar incident has been narrated by Hadhrat Mus'ab□ that Khalifah Mansoor once announced that he is going to give ten thousand Dirhams to Imaam Abu Hanifah □ as a gift.

Imaam Abu Hanifah thought to himself, "If I refuse then he will be angry and accepting it is out of the question."

Finally he asked the advice of Hadhrat Mus'ab who said, "This amount is large in the eyes of the Khalifah, so when he calls you to give you the gift say to him that you had never expected such a measly amount from the Khalifah."

Imaam Abu Hanifah did exactly as Hadhrat Mus'ab had advised and the Khalifah decided not to give it to him.

Hadhrat Mus'ab says, "After this Imaam Abu Hanifah always sought my advice in these matters."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

85th Story

Advice to the Khalifah

Khalifah Abu Ja'far Mansoor once asked Imaam Abu Hanifah □, "Why do you not come to see me?"

Imaam Abu Hanifah □ replied, "There is nothing I do not possess which would warrant me coming to you. If you were to draw me closer to you then I will fall into Fitnah (mischief) and if you push me away thereafter, you will disgrace me."

Imaam Abu Hanifah □ said to the governor of Kufah,

"To have one piece of bread, a glass of water, and a single pair of clothes with peace of mind is better than possessing infinite treasures while living with regret."

Whenever any person would discuss another in his presence, Imaam Abu Hanifah □ would say,

"Refrain from saying such things which people dislike. Whoever speaks ill of me, may Allaah forgive him, and whoever speaks highly of me, may Allaah reward him.

Seek understanding of Deen and leave people in what they like for themselves, Allaah will then make them dependent upon you.

The person who regards himself great will consider the difficulties of this world to be a disgrace.

Whoever interrupts you, do not pay heed to his words as he is the enemy of knowledge and etiquette.

Do not gather sin for yourself and do not gather wealth for your inheritors."[1]

[1] ibid

86th Story

Humility of Imaam Abu Hanifah

A person asked Imaam Abu Hanifah a question and he answered it.

The person then said, "This city of Kufah will always remain safe as long as you are present."

Imaam Abu Hanifah recited the following poem in reply,

خلت الديار فسدت غير مسود
ومن العناء تقرری بالسودد

"The world has lost its leaders and now I have been appointed one.

Making me your leader is the greatest oppression and error."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

87th Story

Advice to His Son

Imaam Abu Hanifah's son, Hadhrat Hammaad, stepped forward to lead the Salaah but Imaam Abu Hanifah held his robe, pulled him back, and pushed another forward.

When they returned home he asked his father why he wished to disgrace him.

Imaam Abu Hanifah replied, "It is not I who wished to disgrace you but you wished to disgrace yourself and I prevented you from doing so. Had you led the Salaah and a person then said that it has to be repeated, it would have been forever recorded in the books of history and it would have been a means of disgrace to you until the Day of Qiyaamah."[1]

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[1]ibid

88th Story

The Frankness of Imaam Abu Hanifah

Once Khalifah Abu Ja'far Mansoor had a quarrel with his wife, Hurrah. She complained that the Khalifah was incapable of equality (amongst his wives).

The Khalifah advised her to appoint an arbitrator to solve this matter and she took the name of Imaam Abu Hanifah.

Imaam Abu Hanifah was summoned and the wife of the Khalifah sat behind a curtain, so that she would be able to hear for herself the verdict of Imaam Abu Hanifah .

When Imaam Abu Hanifah arrived, Khalifah Mansoor asked, "How many women may a man marry?"

Imaam Abu Hanifah replied that he is entitled to marry four women.

The Khalifah turned towards his wife and asked her if she had heard but Imaam Abu Hanifah interjected and said, "On condition that a man is able to be just, fair, and equal to all of them; if he is unable to do so then it is not permitted to marry more than one wife. Allaah Ta'ala says,

‘If you (still) fear that you will be unable to be just (between your wives in spending your moneyor time on them), then (marry) just one.’"(Surah Nisaa: 3)

The Khalifah remained silent on hearing this.

When Imaam Abu Hanifah returned home a messenger arrived with a gift of fifty thousand dirhams and the message, "The wife of the Khalifah sends her greetings and expresses her gratitude upon your candour (quality of be open and honest)."

Imaam Abu Hanifah returned the money and told the messenger, "Inform her that I did not say what I said with ulterior motives; rather it was my duty to do so."[1]

[1]'Seeratun Nu'maan'

89th Story

Respect for his Contemporaries

Imaam Abu Hanifah and Hadhrat Sufyaan Thouri had an argument.

A person then came to Imaam Abu Hanifah and said, "Sufyaan Thouri is speaking ill of you."

Imaam Abu Hanifah replied, "May Allaah Ta'ala forgive both Sufyaan and I! The truth is that even if Ibraheem Nakhie were alive today and Sufyaan were to pass away, people would have to mourn his loss."[1]

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[1]ibid

90th Story

An Incident during Hajj

Abdullaah Sahmie once accompanied Imaam Abu Hanifah on Hajj.

When they reached a certain area, a Bedouin grabbed Abdullaah Sahmie and brought him before Imaam Abu Hanifah saying, "He owes me money but has not repaid me."

Imaam Abu Hanifah enquired how much it was and the Bedouin replied that it was forty dirhams.

Imaam Abu Hanifah said in astonishment, "Compassion has left the people! Such a spectacle for such a paltry amount."

Imaam Abu Hanifah then paid the debt on Abdullaah Sahmie's behalf.[1]

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[1] ibid

91st Story

A Remarkable Debate

One day a crowd of people came to Imaam Abu Hanifah to debate the law of recitation while following the Imaam with him.

Imaam Abu Hanifah said to them, "How can I debate with all at one time, rather appoint one person to speak on behalf of all."

Everyone accepted this request and appointed one person to debate the matter on their behalf.

Imaam Abu Hanifah said to them, "If you have accepted this then our debate is over; just as you have appointed one person to speak on everyone's behalf so too does the Imaam recite on behalf of those following him."[1]

This does not mean that Imaam Abu Hanifah based his verdict upon logic but in reality his verdict was based upon the Hadeeth, which has been reported with his own chain of narration to Rasulullaah ;

من صلى خلف الامام فقرائة الامام قرأة له

[1] 'Seeratun Nu'maan'

"Whoever performs Salaah behind the Imaam then the Qiraat (recitation) of the Imaam is Qiraat (recitation) on his behalf."[1]

[1]'Baihaqi', 'Muwatta Imaam Muhammed'

92nd Story

A Discussion with a Kharijite

Dhahaak Khaariji who was the famous leader of the Khawaarij who took control of Kufah during the Khilaafat of the Banu Umayyaah.

He then came to Imaam Abu Hanifah and placing his sword on his throat; said, "Repent!"

Imaam Abu Hanifah enquired, "What should I repent for?"

Dhahaak replied, "It is your belief that Hadhrat Ali accepted arbitration in his battle against Hadhrat Muawiyah but if he was on the truth how could he accept arbitration?"

Imaam Abu Hanifah replied, "If you purpose is to kill me then it is a separate matter but if you desire the truth then allow me to speak."

Dhahaak replied that he wished to debate the matter.

Imaam Abu Hanifah enquired, "What then, if we are unable to arrive at a decision?"

Dhahaak replied, "We will appoint someone to judge the matter between us."

Dhahaak then appointed someone from his supporters to act a judge over the two of them.

Imaam Abu Hanifah said, "This is exactly what Hadhrat Ali did, so what fault is there in it?"

Dhahaak lowered his head in defeat and walked away.[1]

[1]'Seeratun Nu'maan'

93rd Story

The Bravery of Imaam Abu Hanifah

Rabeah reports that the governor of Iraq, Yazeed bin Amr bin Habeerah, of the final Khalifah of the Banu Umayyaah, Marwaan bin Muhammed, sent him to call Imaam Abu Hanifah . **He intended to appoint Imaam Abu Hanifah as the treasurer of the Baitul-Maal (public treasury) but Imaam Abu Hanifah refused and was subsequently lashed.**

The details of the entire incident are as follows; Yazeed bin Amr bin Habeerah was the governor of the Banu Umayyaah over Iraq.

When unrest and trouble arose in Iraq, the governor of Iraq summoned the Ulama and Fuqahaa of Iraq, designating various tasks to them.

He had summoned Imaam Abu Hanifah with the intention of transferring his seal to him, so that no order will be carried out without his stamp and no wealth will be removed from the Baitul-Maal without his authorisation.

However, Imaam Abu Hanifah refused the appointment. The governor took an oath that if Imaam Abu Hanifah does not accept it then he will have him lashed.

The Fuqahaa of Iraq gave this advice to Imaam Abu Hanifah : "We beg of you not to put your life in danger as we are all brothers and we all dislike this (thus, just as we have forcefully accepted this appointment), you accept it too."

Imaam Abu Hanifah once again refused and said, "If the government forces me to even count the number of doors on the Masjid then too I am not prepared to do it, so how is it possible for me to consent to carrying out such a momentous task? If he were to decree that a certain Muslim is to beheaded am I the one who has to place the seal on that decree? I will never place myself in such a predicament."

On account of this refusal of Imaam Abu Hanifah was imprisoned for two weeks, wherein he was given fourteen lashes and thereafter hard labour.

During this time one of the men of Ibn Habeerah came to him and said, "This man will pass away in this manner."

Ibn Habeerah replied, "Instruct him to accept my appointment."

"He has said that he will not even consent to counting the doors of the Masjid if you were to instruct him to. Set him free and I will see if I can pursuade him," said Ibn Habeerah's man.

Ibn Habeerah set Imaam Abu Hanifah free with the hope that he will be persuaded.

Imaam Abu Hanifah then left for Makkah which was in the year 130 A.H and remained there until the fall of the

Umayyad Khilaafat and the Abbasid took over. It was only then that Imaam Abu Hanifah returned back to Kufah, which was during the reign of Khalifah Abu Ja'far Mansoor.

The Khalifah had great respect for Imaam Abu Hanifah (initially) and honoured him with gifts worth up to ten thousand Dirhams and even a female slave but Imaam refused to accept these gifts.

Khateeb Baghdadi has reported another narration of the treatment meted out by Ibn Habeerah upon **Imaam Abu Hanifah when he wished Imaam Abu Hanifah to become the governor of Kufah and Imaam Abu Hanifah refused. As punishment for this he was given ten lashes a day and received a total of one hundred and ten lashes.** Imaam Abu Hanifah was relentless and did not give in and when Ibn Habeerah saw the unshakable resolve of Imaam Abu Hanifah he set him free.

In another narration it is mentioned that **Imaam Abu Hanifah was instructed to act as the governor of Kufah but he refused and was then imprisoned.**

He was told, "The Khalifah has taken an oath that if you do not accept the governorship of Kufah, you will not be released. He is building a house and has ordered you to count the bricks that will be used for its construction."

Imaam Abu Hanifah replied, "If he were to order me to count the doors of the Masjid then too I would not do it."

After being released from prison Imaam Abu Hanifah said, "I was not pained by the lashes they inflicted upon

my body as I was pained upon learning of the heartache my mother had to endure upon receiving the news of what had transpired with me."

It has been reported that Ibn Habeerah saw Rasulullaah in a dream and Rasulullaah said to him, "Do you not fear Allaah that you are wrongfully punishing a respected person of my Ummat and have humiliated him such?”

Upon learning of this dream the Khalifah ordered Imaam Abu Hanifah to be released.

When Imaam Ahmed bin Hanbal was imprisoned because of his stand regarding the belief of the Quraan, he would remember the hardships of Imaam Abu Hanifah and supplicate for him.[1]

94th Story

Final Moments of Difficulty

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

Khalifah Mansoor instructed Imaam Abu Hanifah to act as chief Qaadhi but Imaam Abu Hanifah refused.

The Khalifah threatened Imaam Abu Hanifah by taking an oath that if he does not accept the appointment he will be imprisoned and severely punished. Imaam Abu Hanifah still refused and was imprisoned on condition that he will only be released if he accepts to act as chief Qaadhi.

Imaam Abu Hanifah never wavered and the more he refused the more his condition worsened. **Abu Ja'far Mansoor ordered that he be brought out daily and given ten lashes in public.** One of the days he was punished worse than usual and the blood flowed to his heels. He was then returned to his cell. **Thereafter he was denied food and this continued for a further three days.**

When his patience was tested to its furthest limit, he lifted his hands and supplicated to Allaahafter which he surrendered his soul to Allaah.

A group have narrated that Imaam Abu Hanifah was given poison to drink but he refused to drink it saying, "I know full well what is in that glass and I do not wish to become the assistant of my murderer."

As a result he was restrained and the poison was forced down his throat, which ultimately resulted in his death.

Historians are all in agreement that Imaam Abu Hanifah passed away in 150 A.H at the age of seventy.[1]

95th Story

The Funeral of Imaam Abu Hanifah

After the demise of Imaam Abu Hanifah , five people carried his body out of prison to where he was to be given Ghusal. Hasan bin Ammaar the Qaadhi of

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

Baghdad performed his Ghusal and Abur Rajaa Abdullaah bin Waaqid Harawie poured the water.

After completing the Ghusal, Qaadhi Hasan bin Ammaar said,

"Abu Hanifah ! May Allaah have mercy upon you! You fasted for thirty years, you never slept the night for forty years, you were the greatest Faqeeh among us, the most ardent worshipper, most abstinent and the possessor of the most virtue. Even when you passed away you left upon the Sunnat and on piety. Your departure has left those alive in difficulty."

The Ghusal of Imaam Abu Hanifah had barely finished when hoards of people began arriving as if the news of Imaam Abu Hanifah's demise had reached everywhere.

According to some narrations fifty thousand people participated in the Salaatul Janaazah and according to other narrations it was even more.The Salaatul Janaazah was read six times and the final time it was led by his son, Hadhrat Hammaad bin Abi Hanifah. Due to the large crowds, his burial could not be completed until after the Asr Salaah.

When Ibn Juraij learnt of the demise of Imaam Abu Hanifah he recited, "To Allaah do we belong and unto Him shall we return" and said, "A great source of knowledge has been lost."

When Hadhrat Shu'bah learnt of Imaam Abu Hanifah's demise he recited, "To Allaah do we belong and unto Him shall we return" and said, "The light of knowledge

has been lifted from Kufah. Now a person of his calibre will never be born."

Many years later, Sultan Abu Sa'ad Mustowfa Khuwaarzamie built a tomb around his grave and erected a Madressa in his honour alongside it.[1]

96th Story

The Voice from the Unseen

It has been reported from Sadaqah Maghaabari (who was Mustajaabut Da'waat[2]) that for three nights after

[1] 'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'
[2] A person whose supplications are readily accepted.

Imaam Abu Hanifah □ was buried a voice could be heard from the unseen,

ذهب الفقه فلا فقه لكم
فاتقوا الله و كونوا خلفا
مات نعمان فمن هذا الذى
يحيى الليل اذا ما سجنا

"Fiqh has been lifted; now you have no fiqh

Fear Allaah and become his successors

Nu'maan (Abu Hanifah) has passed away

So who is there now who will spend the nights in Ibaadat?"[1]

97th Story

The Foolish Know-It-All

Imaam Abu Hanifah □ once led the Salaah in Makkah and on account of him being a Musaafir (traveller) he only read two Rakaats. After the making Salaam and terminating the Salaah, he turned and said, "I am a Musaafir, so complete your Salaah."

[1] 'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

A foolish person, who was following Imaam Abu Hanifah in Salaah,said, "Yes! We know this law better than you – there is no need for you to tell us."

Imaam Abu Hanifah could not help but laugh and said, "If you knew this law better than me then you would not have spoken as now your Salaah is invalid and you have to repeat the entire Salaah."[1]

98th Story

Ahmed bin Hajar Makki has written in 'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan' **that Imaam Abu Hanifah was blessed with seeing Allaah in a dream ninety-nine times.**

[1]'Mirqaatul Mafaateeh'

Imaam Abu Hanifah said,“if I am blessed with seeing Allaah Ta'ala again in a dream, I will ask Him how a person can save himself from punishment.”

It has been reported that he had a dream again after that in which he asked Allaahhis question and he was given a reply.[1]

99th Story

A Blessed Dream of Imaam Abu Hanifah

Imaam Abu Hanifah once saw a dream wherein he was opening the grave of Rasulullaah .

Ibn Sireen interpreted the dream to mean that he will make apparent the Ahaadeeth of Rasulullaah and will spread such knowledge that none before him havespread.

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[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

Hishaam reports that when Imaam Abu Hanifah began conducting his lessons on Fiqh and Deeni matters one of his students saw the same dream wherein Imaam Abu Hanifah was opening the grave of Rasulullaah and people were watching him do this and none objected.

His student was worried by this dream and related it to Ibn Sireen who said, "Whoever has been seen in this dream is a great person indeed; is he a Faqeeh or an Aalim?”

The student replied that it was a Faqeeh. Ibn Sireen then said, "He will make apparent that knowledge of Rasulullaah which none before him have made apparent and his name will become famous in the east and west and as far as the land reaches."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

100th Story

I Asked about the Knowledge of Abu Hanifah

Azhar bin Kaisaan reports that he once saw Rasulullaah in a dream and behind Rasulullaah was Hadhrat Abu Bakr and Hadhrat Umar.

I informed the two of them that I wished to ask Rasulullaah something. They both said that I could but I should do so softly.

I asked about the knowledge of Imaam Abu Hanifah as I did not think highly of him.

Rasulullaah replied,

"His knowledge flows from the fountain of Khidr υ."

I then saw three stars falling to the earth together; they were Imaam Abu Hanifah, Hadhrat Mis'ar and Hadhrat Sufyaan Thouri.

When Muhammad bin Muqaatil was informed of this he wept and said, "Truly the Ulama are the stars of the earth."[1]

[1] ibid

101st Story

The Fountain of Kauthar

In a dream, Imaam Abu Hanifah once saw Rasulullaah standing at the Fountain of Kauthar on the Day of Qiyaamah.

Standing on Rasulullaah's right was Hadhrat Ibraheem υ and then Hadhrat Abu Bakr .... in this manner Imaam Abu Hanifah took the names of seventy pious saints.

Imaam Abu Hanifah asked the person standing alongside him, "I also wish to drink from the Fountain of Kauthar."

The person replied, "I will ask Rasulullaah ."

Rasulullaah gave his permission.

Rasulullaah then drew water from the Fountain of Kauthar, he drank and then passed it on to all his companions but the water did not decrease in the least. Its water was whiter than milk, colder than ice and sweeter than honey.[1]

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[1] ibid

102nd Story

The Greatest Scholar in the World)

A person sitting in the gathering of Muqaatil bin Sulaimaan stood and said, "I saw in a dream that someone descended from the sky, wearing white clothes, stood on the highest Minaaret of Baghdad and called out, 'What a great thing have you people lost.'"

Muqaatil replied, "If this dream of yours is true then the greatest Scholar in the world will pass away soon."

Not much time had passed when he received the news of the demise of Imaam Abu Hanifah , on which he said,

"It is extremely sad that the very person has passed away who solved the difficulties of the Ummat."[1]

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

103rd Story

Rasulullaah’s Love for Imaam Abu Hanifah

Musaddad bin Abdur Rahmaan Basri relates that he was sleeping in the Masjid-ul-Haram in Makkah between the Hajre-Aswad and Maqaam-Ibraheem when he saw Rasulullaah in a dream.

He asked Rasulullaah, "O Rasulullaah! What do you advise me regarding the person who is in Kufah, whose name is Nu'maan bin Thaabit. Should I seek knowledge from him?"

Rasulullaah replied, "Seek knowledge from him and follow his practice. He is an excellent person."

Musaddad Basri said, "After this dream I would encourage everyone to consult Imaam Abu Hanifah and I repented for the opinion I held about him previously."[1]

[1]ibid

104th Story

The Virtue of the Followers of Imaam Abu Hanifah

When Imaam Abu Hanifah performed the last Hajj of his life, he gave half of his wealth to **the caretaker of the Ka'abah so that he would permit him to perform two Rakaats Salaah inside the Ka'abah. After receiving permission, Imaam Abu Hanifah recited half the Quraan in the first Rakaat and the other half in the second Rakaat.** He then supplicated to Allaah,

"O Allaah! I did not recognise You as You ought to be recognised and I did not worship You as You ought to be worshipped. O Allaah! Forgive this shortcoming of mine."

A voice was heard from the corner of the Ka'abah,
"You have recognised and recognised well and you have carried out sincere service. I have forgiven you and all those who will follow your teachings until the Day of Qiyaamah."[1]

Translation edited by
A.H.Elias (Mufti)
May Allaah be with him
11th Muharaam 1434, 25th November 2012

[1]'Al-Khairaatul Hisaan fi Manaaqibil Imaam Abi Hanifah An-Nu'maan'

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